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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

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For the Register.

LETTER FROM BELVIDERE.

REV. CHARLES BRIGGS, SEC'Y A. U. A:

Dear Sir:—My last closed with the session of our conference at Geneva with Rev. Mr. Conant's Society.

On the 7th of July, I commenced a tour west and north in Wisconsin and Stephenson co. On Saturday, met at 1 o'clock for said meeting, in which many spoke of the love of God, their enjoyments in the divine life, the excellencies of the Savior to them, the brightning hopes which cheered them amidst their cares, the support which religion gave them in the house of their pilgrimage. The unconverted seemed deeply interested in the subject of Christianity, and some publicly manifested their desire for salvation.—At the close, two joined the Church.

These social meetings are held for the purpose of giving all an opportunity of expressing their views, feelings, desires and purposes, which they could not otherwise enjoy; but there is no compulsion; if a person, even a Church member, does not feel moved, then he is not urged. These meetings, moreover, are free for professing Christians of all denominations, and also for those making no public profession; in these meetings for the first time they make a public declaration of their faith in Christ, and their purposes to live the Christian life.

On Sabbath morning, a large assembly collected in a convenient barn, to whom I preached from Job xxii. 21. The audience were unusually solemn and attentive. At the intermission we repaired to a certain water, where I baptised six, who rejoiced in having the opportunity of thus publicly confessing Christ before men. In the P. M. I spoke from 1 Cor. xv. 19. 'If in this life only, we have hope in Christ, we are of all men most miserable.' After which we united in celebrating the communion, when about eighty partook of the symbols of their dying Lord.—The occasion was solemn and interesting. We could say in truth, it is good for us to be here. 'Our willing souls would stay in such a frame as this.' At our communions all are invited to partake who sustain the Christian character, whether they believe with us in every particular or not. Members of other Churches often commune with us; their leaders however, are anxious to prevent this; they tell the people that we believe and preach dangerous and fatal errors, and some have subjected themselves to exclusion from their Churches by communing with us.—At all events they strive to strike a dread and terror into their members from the bare name Unitarian or Christian, which in many instances are synonomous, giving the I a long sound.

I now preached in the different neighborhoods in the vicinity during the week, and though it was a busy time in the year, our meetings were generally well attended. On Sabbath morning, a large assembly met in a barn which was quite convenient. There was a good interest in the meeting. At intermission I baptised seven. In the afternoon, I spoke from Psalms 133, in which the purposes of Church organization were illustrated, and the qualifications, duties and responsibilities of Church members were spread before them in a brief manner; after which I acknowledged a Church of thirty-five members; it was at Rock Run, Stephenson co.; the exercises were of a comforting, cheering, and strengthening character to the friends of Christian liberty.—Thus ended a series of meetings, in which I was engaged fifteen days, travelled one hundred and twenty miles, and preached ten sermons besides some lectures.

I ought here to remark, as I often mention the baptisms which take place, that I do not consider baptism by immersion as indispensable to Church membership. The individual is left to make his own selection of the mode. There are many who unite with our Churches that were never immersed, and do not feel it their duty to be; but notwithstanding this, they are freely received and cordially fellowshipped. Immersion is the most prevalent mode of baptism in this country, and is occasionally practiced by all denominations. We regard baptism as a public acknowledgment of faith in Christ—a declaration of purpose, and not as the *door* into the Church. The organization of a Church is a simple, plain act, and yet impressive and interesting. The minister having previously conversed individually with all who propose to become members, at some convenient place, gives them an opportunity to ask any questions and receive explanations and information in relation to faith and practice. The minister also improves this opportunity to ask such questions as he may think proper, in relation to the views, hopes, and experience of the candidate, (though they are never required to relate an experience in order to become members of the Church.) They then assemble with the congregation convenient to each other, when a sermon is preached, appropriate to the occasion, after which they are called to arise and the minister presents to one of the number (generally to the deacon) a Bible as their rule of faith and practice. He then gives to each individual of the number the right hand of fellowship; accompanied with appropriate remarks, he then acknowledges them an independant Church or congregation of Christ; amenable to no foreign jurisdiction, entitled to all the rights, immunities and privileges, granted to a Church or congregation of the faithful in Christ, by the Scriptures of truth and the laws of our country, then closes by invoking the blessing of Almighty God to descend and rest upon the Church and individuals in their associate capacity.

July 23d—Preached with the Church at Genoe, the social meeting was very interesting, five worthy members united with the Church; their prospects were encouraging; they are the right spirits, good soldiers of the cross; the spirit of piety and devotion was with them.

July 30—Preached at Belvidere. At the intermission I baptized five, and in the P. M. the communion was administered. A good number partook of the symbols of their crucified Redeemer, I believe about seventy. The spirit of the meeting was good and we have reason to believe that good was done.

August 6—Preached with the Church at Washington Grove, to a large and attentive assembly. They appeared to be deeply interested in the cause of truth and righteousness; several manifested their desires to become Christians; an excellent spirit is with this Church, amidst the settled and determined oppositions of sectarians, they steadily advance in numbers, grace and influence. They may be said to shine as light amidst the portentious clouds of sectarian malevolence, which is seen gathering around them.

August 13—Met with the people at Rock Grove. This meeting was also well attended. I would but remark, with what satisfaction and gratitude the people come together, from ten or fifteen miles, thinking it no hardship to come that distance occasionally, if then they could only hear the gospel preached untrammelled by human inventions. We met in a large barn; a deep solemnity pervaded the congregation;—many said it is good for us to be here. During these travels, I preached on week days as opportunity offered and health permitted.

August 20th, visited and preached at Oregon a small town situated on the western bank of Rock River and the seat of justice for Oyle county; our assembly was large and highly respectable, said to be the largest worshipping assembly that had ever met in the place. They gave excellent attention and appeared to be deeply interested with the services. Here are a number of settlers from New England; several highly, respectable citizens who are Unitarians; they are anxious to have regular preaching. I think an influential society might soon be gathered here, at least, the prospects are sufficient to justify an effort. It might be connected with Rock-ford in the charge and labors of a Missionary.

On the 27th I was called to preach at Freeport, a small town on the Chicago road about forty miles east of Galena and the seat of Justice for Stephenson county. It was a funeral occasion; the deceased was a member of our Church; he died suddenly, was interred in the burying ground in town. There being no meeting house in the village, the court house was used for that purpose by the Methodists and Presbyterians. It was solicited by the friends of the deceased for the funeral; but the Methodists who happened to have the control of it a part of that day, positively refused to let me preach even a funeral sermon in the house while they could control it; although they do not own any part of the house and occupy it themselves barely by permission. I should not mention this conduct of a class of professed Christians if it was a solitary case, but I regret to say it is almost uniformly their conduct where they have sufficient power. They seem to think that they are doing God service to oppose whatever comes in the form of liberal Christianity; to this general remark there are some honorable individual exceptions. One cause probably of their manifesting such rancorous feelings at this time was that the deceased had a few weeks previously embraced the Unitarian faith, and withdrawn from the Methodist Church; but can sectarian bigotry be satiated only by preying upon the tenderest feelings of humanity, and making the widow's heart to bleed afresh, by following its devoted victim with insults and cruelty to the land of silence and of death? could a pope on the inquisition do more?

By some of the principal citizens I was urged to visit and preach at Freeport again, which I purpose to do when opportunity offers.

On the 16th of September I delivered an address at the laying of the corner stone of the Christian Chapel at Washington Grove; this is about six miles from Oregon; this young society is in a flourishing condition; they possess a commendable zeal and worthy enterprise; they need the labors of a stated ministry, and would contribute liberally to aid in the support of one.

On the 17th, I met with the people at Daysville a small town about two miles below Oregon on the opposite side of the river; here, too, the people are solicitous for liberal preaching; our assembly were respectable and attentive, and was as large as could be expected under the circumstances; the Methodists in that as in most cases where they can were careful to have one or two appointments at the same time in the vicinity.

I have been thus particular, supposing that the association might be desirous to know how my time was occupied, my manner in conducting the affairs of the church, the success with which I met, &c.

I have travelled nearly constantly up to Nov. 1st., the latter part of the time, mostly, visiting the Churches and places at which I had been as mentioned before; the societies are all in a prosperous condition, and with suitable preaching I believe they will flourish and increase, they seem to possess the right spirit.

Since the first of April last I have travelled with my own horse and carriage more than 1750 miles and in repeated instances had to *pay* my expenses—have preached 120 sermons besides funeral occasions—have organized three independent Churches besides several branches of Churches—have baptized 108 persons and received considerable more than that number to the Churches. In reviewing my labors in retrospect I feel grateful to our Heavenly Father for his protecting mercy and the blessings which have attended the feeble efforts which have been made for the advancement of the Redeemer's kingdom. Though I cannot tell of great things, yet I believe some good has been done, and has met the divine approbation. We can hardly expect a full development of all the good that may result from pious effort in this world, much less in a few years or months—but there is a day coming that will develope it; the eye that never slumbers will guard the good seed and cause it to produce a rich harvest, when the hand that sowed it, worn out with toil, moulders in the grave. I am sure no one can know the peculiar trials, joys, griefs and labors of a Unitarian missionary in a new country, compelled as he is to meet sectarians who have planted themselves there before him. The scoffs of such as those have influence and the cold neglect of the bigot everywhere—but with all these trials and its arduousness, I can say it is my joy and my delight, to carry the Gospel to the poor. It has been supposed that Unitarianism is the religion for cities and towns, only best in the hands of right men, (*laborers*) in the Gospel, it will be found well adapted to a country population, and fully adequate to the moral and religious wants of the new and growing settlements of the west.

I have recently spent one Sabbath with the Society at Rockford and expect to preach with them one half of the time during the winter—the other half I expect to preach at Belvidere: these are the two most important points west of Chicago, at both we have a good beginning, but it needs to be followed up.

Mr. Fuller is doing well in the Academy, the people are well pleased with him, all speak well of him, of all denominations here, and send in their children to the school, he has now seventy scholars and a number more are coming soon; the prospects of the school are good. Mr. F. seems well qualified for the place he now occupies. He was cordially received here by the people of Belvidere, and a further acquaintance strengthens their first favorable impressions—they have agreed to build a respectable belfry to the Academy—the bell has now arrived at Chicago, and we shall soon I hope hear from that fountain of literature—calls to the light of science, and tokens of the blessings of religious liberty.

Dear Sir,—You can picture to yourself the change in our feelings and prospects. A year ago, and the friends of religious liberty were few and apparently feeble, but we now feel that our friends are multiplying and our means of doing good increasing. May God help us to be judicious and faithful servants. J. W.

"A Discourse on the MORAL TENDENCIES AND RESULTS OF HUMAN HISTORY, delivered before the Society of Alumni in Yale College, Aug 16th., 1843: by HORACE BUSHNELL."—New Haven.

"A Letter to DR. BUSHNELL, of Hartford on the RATIONALISTIC, SOCINIAN AND INFIDEL TENDENCY of certain passages in his Address before the Alumni of Yale College.—Hartford.

The second of these Pamphlets called our attention to the first. Both together they remarkably illustrate the views which on good authority we lately expressed in our columns in reference to the state of religious inquiry in Hartford. Our former remarks might convey a wrong impression if restricted as we inadvertently applied them solely to that city. We have good reasons for believing that they apply generally to Connecticut. We have seen references to our remarks in three Orthodox papers and have heard of the same in other papers but have not thought any reply necessary. There are those who would conceal from themselves and from others the fact, that there is a spirit awake in Connecticut which cannot be made quiescent by Orthodox ministrations. Our sole reply to the censure cast upon our remarks would be this, that it is scarcely possible that the slight difference between the latitude and the longitude of Massachusetts and of Connecticut, could make Orthodoxy which has been crippled and proved to be mortal here, to be immortal there. Let the religious teachers of Connecticut blind their own eyes if they will. They may think that they can prevent a like result there to that which has been realized here. But we question whether they will even be able to defer it. One paper, in reply to our remarks, observed that it was too late in the day to propose Unitarianism as a security against Infidel tendencies. We reply distinctly and positively that Unitarianism never creates Infidelity, and herein it differs from Calvinism. Unitarian views of Christianity may not always be able to resist the skeptical tendencies, the cold unbelief and indifference which are in very many minds the sure results of Calvinistic preaching, but we are satisfied that Unitarianism does not originate such tendencies.

As we have said of the two Pamphlets which have suggested these remarks, that the second called our attention to the first, so we will quote from the second such passages as present what the critic thinks most objectionable in the first. The attempt to vindicate old opinions by proposing such objections to the fresh thoughts of a holiday address, seems to us very much like an attempt to sustain the old brimstone matches and tinder boxes against the modern facilities which are furnished by the 'American Friction Match Company.'

We quote the first paragraphs from the Letter;

'Sir.—It is now only a few days since your late Address at New Haven came into my hands. Still in that time I have perused it more than once with careful attention; and I assure you it is with very great and sincere respect for yourself, and with a high admiration of the generally scholarly tone and spirit of your address, that I now venture to offer you a few words in relation to certain passages contained in it: passages which I have read with no little sorrow, and which seem to me to be fraught with most ruinous consequences. The tendency of which, in short,—harsh as the words may sound, and over-bold as some will doubtless deem them,—appears to me to be directly to Rationalism, Socinianism, and even Infidelity.

On page 4 you say; 'Religion, too, is physical in its first tendencies, a thing of outward doings:—a lamb burned on an altar of turf, and rolling up its smoke into the heavens—a gorgeous priesthood—a temple covered with a kingdom's gold, and shining afar in barbaric splendor. Well is it if the sun and stars of heaven do not look down upon realms of prostrate worshippers. Nay, it is well if the hands do not fashion their own Gods, and bake them into consistency in fires of their own kindling. But in the latter ages God is a spirit: religion takes a character of intellectual simplicity, and enthrones itself in the summits of the reason. It is wholly spiritual—a power in the soul reaching out into worlds beyond sense, and fixing its home and rest, where only hope can soar.'

Now Sir, I venture to say that the very first perusal of this paragraph leaves the disagreeable impression, on the mind of any person who has looked at all into infidel writers, that it strangely symbolizes with their trains of thought and modes of reasoning. Mr. Hume opens the first section of his '*Natural History of Religion*,' in these words:—'It appears to me, that if we consider the improvement of human society, from rude beginnings to a state of greater perfection, polytheism or idolatry was and necessarily must have been, the first and most ancient religion of mankind.' A little farther on, he continues;

'It seems certain, that, according to the natural progress of human thought, the ignorant multitude must first entertain some grovelling and familiar notions of superior powers, before they stretch their conception to that perfect Being who bestowed order on the whole frame of nature. We may as reasonably imagine that men inhabited palaces before huts and cottages, or studied geometry before agriculture; as assert that the Deity appeared to them a pure spirit, omniscient, omnipotent, and omnipresent, before he was apprehended to be a powerful though limited being, with human passions and appetites, limbs and organs. *The mind gradually rises from inferior to superior: by abstracting what is imperfect, it forms an idea of perfection: and slowly distinguishing the nobler parts of its own frame from the grosser, it learns to transfer only the former much elevated and refined, to its divinity.*' All this appears to be perfectly identical with your theory of the progress of religion from the physical to the spiritual. Much more might be alleged from the same work, to the same purpose. But it is needless, for the work is only a developement of the positions laid down in the extracts just given, and I must refer you to itself for the complete carrying out of the principles which you have advanced.

The next quotation which we offer relates to the Patriarch Noah.

'In this connexion, I will here notice your very objectionable treatment of the character of the Patriarch Noah, and the absurd generalization you make from your unwarranted positions concerning him. 'Far back to the remotest ages of definite history, we find one of the world's patriarchs so fortunate or unfortunate as to be the inventor of wine, by which he is buried in the excesses of intoxication, we know not how many times, with no apparent compunction. Saying nothing of abstinence, not even the law of temperance had yet been reached.' All this I suppose, for the benefit of the Temperance Societies, to whom of course belongs the full *inthronization* of this moral element; for the blasphemy of this nineteenth century does not scruple to assert, that a mere man, may have a clearer view of its rules and their application, than the adorable Redeemer. May it be forgiven! Now by what right do you conclude, that it happened more than once that Noah was intoxicated, and then not through ignorance of what would be the effect of the wine he had drunk! Neither the original, nor any version, nor any commentator support your fancy. Yet from this one instance,—following the example of Ham, rather than of Shem and Japheth—you make out Noah almost an habitual drunkard, and then generalizing your supposed defect in him to the whole race, lay it down that they did not even understand the laws of temperance, let alone abstinence! If this be not an instance of what may be called theory-madness, I would that the annals of literature might be searched to find one. Indeed sir, I do not see how a Christian Teacher as you profess yourself, can speak in so light a way as you do of this circumstance, and what you term the *prevarications* and *extortion* of Abraham and Jacob!!! If they are merely the failings of eminently holy men, then surely a different tone is more becoming, in view of the probable reason why the Holy Spirit has suffered them to be recorded, namely our encouragement. If on the other hand, in at least the two instances alleged from the life of Jacob, and in the case of Noah, high providential mysteries are hidden under the outward veil, surely a tone of yet deeper reverence should be assumed: and either might protect them, from being flippantly advanced, to support a theory, to which they really can give no support. Because you might just as well argue from Peter's conduct at Antioch, that the law of Christian boldness and sincerity was not yet understood by the early Christians, as to attempt to generalize these single instances as you have done.'

Another quotation will do full justice to this performance.

'I now proceed to notice Rationalistic and Socinian tendencies. And here let me say, that in what you have ventured to call the 'Stability of change,' Rationalism is the first step in the road to Infidelity; and that between these two extremes lie, in different stages of the progress, all possible heresies: which springing always from the former, find their full development in the latter. Any tendency, therefore, even towards Rationalism, and much more towards infidelity, involves, necessarily, a tendency toward any conceivable heresy, or toward all. But generally—and a deep lesson is involved in this—the Rationalism, before it ends in Infidelity, comes immediately, or else finally, through the medium of interposed heresies, to touch upon the nature of the Deity; the awful mystery of the Holy Trinity; and the Offices of the blessed persons who compose it. Sometimes, it bears upon this great mystery first, and at once, and takes up other errors afterwards; at other times, it begins with Pelagianism, or the denial of sacramental grace, or some other error; but it almost always comes *at last*, if not at first, to deal with the nature of God, and the doctrine of the Trinity in Unity; and from that the course is swift and easy to Infidelity. With thus much in preface, I proceed to certain passages of your address, in which these tendencies appear to me pretty manifest. And here I must beg you will observe, that I am speaking all along of *tendencies*, not of full developments.

On page 27, you say, 'It remains to speak of a third power descending from above, to bring the divine life into history, and hasten that moral age, toward which its lines are ever converging.' But can you mean seriously to intimate that Christianity, this *moral age* as you call it, would ever have arrived! And is that all that our holy religion accomplishes, to hasten it? Or when you speak of *converging lines*, are we to understand that you intend the asymptotes of an hyperbole, which would never meet, though always approaching? I see no other way than this supposition, through which you can extricate yourself from the difficulty of having laid down, that what is accomplished with Christianity, would, only not quite so soon, have been accomplished without it. Now, sir, the Christian view of human history is, that the fall, —to continue and carry out your figure,—caused the moral lines to diverge from the point of right and holiness; and that but for the interposition of God in the plan of our Redemption, they would have gone on forever diverging more and more. Through this only, working all along under the dispensations from the fall, are they made once more to converge to the line of their starting point. You, on the other hand, make them start from divergence in your scheme of polytheism and idolatry as the earliest religion; and thence, converging ever of themselves, to a pure Theism, and with it, of course, to a pure morality, you give to Christianity, or I should rather say, to the plan of Redemption perfected in Christianity, the office only of hastening their convergence! How well this agrees with the Unitarian scheme of self-sufficiency, and the prattle of Belsham, and Priestly, and Channing, is, I think, easily to be discerned.

Again, on the same page: 'He shows us,' [in Christianity] 'an external government of laws and retributions, connected with the internal laws of conscience; opens worlds of glory and pain beyond this life: presents himself as an object of contemplation, fear, love and desire; reveals his own infinite excellence and beauty, and withal, his tenderness and persuasive goodness; and so POURS THE DIVINE LIFE *into the dark and soured bosom of sin.*' And just before, 'In religion, in Christianity, we are to view him as coming into *mental contemplation*, and operating THUS AS *a moral cause.*' And this is Christianity! and this is the work of Christianity among the nations! God made a moral cause through *mental contemplation*; and by the revelation of his own nature, and man's destiny, and man's reflections thereupon, *pouring the Divine Life* into the sinner's soul! Says Mr. Belsham; 'You are deficient in virtuous habits; you wish to form them: you have contracted vicious affections; you wish to exterminate them.' In other words you have *a dark and soured bosom of sin.* Now for Mr. Belsham's process of cure. 'You know the circumstances in which your vicious habits were originally contracted. Avoid these circumstances and *give the mind a contrary bias.* You know what impressions will produce justice, benevolence, &c. *Expose your mind repeatedly and perseveringly to the influence of these impressions, and the affections themselves will gradually rise,*' &c. In other words let the Deity,—necessarily the highest subject of meditation,—*come into mental contemplation*, meditate on what he has revealed of his *excellence and beauty, and tenderness and persuasive goodness*, and thus shall be poured into your soul *the Divine Life.* I have no wish to be any thing but serious; but I cannot help giving to you Dr. Magee's advice to Mr. Belsham, to read the '*Modern Philosopher*,' wherein are displayed the *Energies of Miss Bridgetina Botherim.*'

ITEMS FROM EXPERIENCE.

JUVENILE TRAINING—INCONSISTENCY OF GOOD MEN. Seldom have I alluded in any place to the warlike education of the young without crossing the track of many good men who call themselves friends of peace. I could easily recount a multitude of such cases; but I will now restrict myself to one of recent occurrence.

Every body knows that the politics of New Hampshire have for years been rife with the war-spirit displayed in an eager, ambitious vaunting support of the militia system; and, when spending a Sabbath in a town of Massachusetts adjoining that State, I found that young and old had caught a pretty large share of the same spirit. Among other forms of its manifestation, I learned that a company of juvenile volunteers had been formed, and had trained often several times a week, day or night, through the summer. It was, in vulgar parlance, 'all the go' among the young folks; they made a regular, thorough business of it; they were some weeks blowing the fife, and beating the drum, and marching about nearly every evening. There seemed to be a sort of mania. It turned attention away from the subject of religion; it nearly emptied the Sabbath school at one time of its male pupils; and sometimes did the uproar of their music and their movements disturb the religious meetings of the church during the week.

Whence came these young war-bloods? The sons of the deacon were there; the sons of other Christians too; and the son of an orthodox minister in a neighboring city, *himself a member of his father's church, and that father a professed friend of peace*, was the leading spirit in getting up and sustaining that juvenile company!

These facts threw light on what had before seemed to me quite strange. That minister's church *had* taken an active interest in the cause of peace; but 'we don't,' said one of its principal members lately, 'we dont think much of peace *now*.' No wonder; for seldom does the drinker, vender, or manufacturer of intoxicating drink, or a conniver at such practices in those for whose conduct he is more or less responsible, think much of the temperance cause. Such is human nature; but alas! for the inconsistencies of good men!

EXPENSE OF JUVENILE TRAINING. 'I wish,' said an economical man of the world, 'that this training were done with; for it has cost me eight or ten dollars to fit up my boys, besides the loss of their time during the best season of the year.' Another man, who had hired a lad of fifteen or sixteen, complained of having lost in the same way some two or three weeks of his time.

Now, let us calculate the total loss thus occasioned. Suppose there were forty boys engaged in that silly business; and reckoning the equipments of each to average three dollars, and their time to be worth only twenty-five cents a day, we have for direct expenses 120 dollars, and for loss of time 180 dollars; an aggregate of 300 dollars.

COST OF MILITIA TRAININGS. In the same town, though quite small, there were in 1842, no less than three volunteer companies organized, with some aid for one of them from an adjoining town. They equipped themselves, drilled more or less every week, and had a number of regular trainings or musters.

How much, then, did this ebullition of the war-spirit, probably cost that little town?—Reckoning the whole number of volunteers at 100, the time spent in all only a week, worth but half a dollar a day, their incidental expenses for board and other items merely twenty-five cents a day, and their equipments of every kind eight dollars each; and we have, though nearly every one of these estimates is probably too low by some fifty per cent., for time $300, for incidental expenses $150, and for equipments no less than $800, a grand total of $1250!

COMPARATIVE EXPENSE OF PEACE. We see in the case of this town how much the war-system costs at its cheapest rate—$300 for the boys, and $1250 for the men, in all more than $1500. How much would peace have cost! Had they spent, two or three years before, fifty dollars, or only half that sum for the subject of peace, they would have saved all their expenses for training, and prevented evils ten times worse for two worlds. One dollar for peace to save twenty or fifty for war! A few sermons, tracts, and periodicals on peace, in season, would probably have sufficed for the purpose; and yet I should not be surprised if even good men there countenanced the war-movement, and then doubted the expediency and the propriety of doing aught for peace.

P. S. The result is even worse than my fears. It is now many months since I visited that place; and I learn that the people, members of the church along with others, took great offence at my preaching peace even without one word on the subject of *defensive* war. They thought it wrong to decry or oppose the war-system; and a school teacher then in the place, a member of Dartmouth College, where they have a company of volunteers called the Phalanx, *a professed follower of the Prince of peace in a course of preparation for the Christian ministry*, recommended and abetted the dismission of the pastor, because he had allowed me to preach *peace* in his pulpit!! The pastor, a man of excellent spirit, took our publications, to the amount of five dollars, for general distribution; but all the aid he got from his church, was twenty cents! and he has reason to suppose, that most of the publications, left on the communion table for the use of the people, were wantonly destroyed!

Yet, with such facts staring us in the face, we are cautioned 'not to rebuke the CHURCH.—The church is right; and all you have to do, is to bring the world up to the church.' Take this church as a specimen; though I would fain hope there are few like it;—and wherein is it, *in their views on this subject*, better than the world, better than Wellington or Napoleon? If not allowed to rebuke *such* Christians, whom *shall* we rebuke? If we *do* rebuke them, and they resist us, and bring on a conflict, must the friends of peace be denounced as enemies of the church and of God for inculcating the plain, undeniable principles of the gospel on this subject.

'But you take too high ground.' Certainly not in the case under consideration; for I said not a word about *defensive* war, and uttered nothing which candid believers in the lawfulness of *such* war had not before commended in numberless instances. No *lower* ground *can* be taken without a downright, unqualified advocacy of war. Yet the church in ——, with that embryo minister at their head, would fain have me 'cast out of the synagogue' for preaching *such* views, or *any* views, of peace.

This reminds me of some occurrences at Dartmouth College some half dozen years ago. The students who met to discuss the subject of peace, were mobbed *with brick-bats thrown through the window;* while the captain of their volunteer Phalanx, *then a beneficiary of the American Education Society*, could spend in his equipments, and other incidental expenses still more questionable, some thirty dollars a year *without opposition or rebuke!* I am happy to add, that he soon left that Society; but I know not that he has yet paid back the money previously wasted upon him, or that the church of which he was a member ever called him to any account for his conduct. Suppose such a man had got into the ministry, and settled as a pastor, or gone on a mission to the heathen. [Advocate of Peace.

OLD AGE.

And in the two most marked characteristics of old age,—the obtuseness of immediate perception, and freshness of remote memories,—may we not even discern an obvious intimation of the great future, and a fitting preparative for its approach? The senses become callous and decline, verging gently to the extinction which awaits them, and in their darkness permitting the mild lustre of wisdom and of faith—if it be there—to shine forth and glow; and if not, to show in what a night the soul dwells without them. And that the mind should betake itself, ere it departs, with such exclusive attachment to the past, is surely suitable to its position. True, the enthusiastic devotion of an awed spectator, standing near to say farewell, naturally takes the opposite direction, and steals before the pilgrim to his house, and wonders that the old man's talk can linger so around things gone by. But is it not that already the thoughts fall into the order of judgment, and practice the incipient meditations of heaven? In that world of which we have no experience, we can at first have no anticipation: and in the place whither we go for retribution, we must begin with retrospect. All things and thoughts, all passions and pursuits, must live again: stricken memory cannot withhold them: there is a divination of conscience, at which their ghosts must rise, to haunt or bless us. And when the old man incessantly reverts to years that had receded into the far distance, and finds scenes that had appeared to vanish come back even from his boyhood, and stand around him with preternatural distinctness, when ancient snatches of life's melodies thrill through his dreams, and the faces of early friends look in upon him often, the preparation is significant. He is gathering his witnesses together, making ready the theatre of trial, and collecting the audience for judgment. These are they that were with him in his manifold temptations, and can tell him of his victory or his fall; that exercised such spirit of duty as was in him; whom his selfishness injured, or his fidelity blessed. Remembrance has broken the seals of its tombs; its sainted dead come forth at the trump of God within the soul, and declare the tribunal set. [Martineau's Endeavors after the Christian Life.

[From the New York Commercial Advertiser.]

THE SCOTCH SECEDERS—DR. CUNNINGHAM'S APPEAL.

Certain differences have for some time existed in the Church of Scotland as by law established, which have issued in the secession from its ranks of a large body of its adherents. Among these are some of its most eminent ministers, with Dr. Chalmers at their head, and a great number of its lay members. The seceders, under the denomination of the 'Free Church of Scotland,' are about erecting numerous churches, and have deputed a member of their body, the Rev. Dr. Cunningham, to visit this country to lay their conduct and principles before the American public, and solicit pecuniary assistance. For this purpose the reverend gentleman gave an address in the Presbyterian Church, Wall street, last evening, the substance of which we subjoin. Dr. C. was listened to with evident interest and sympathy by a numerous and highly respectable auditory.

After saying that he was a representative of the Free Church of Scotland, and a delegate appointed by that body to solicit the prayers and assistance of the free Churches in America, Dr. Cunningham alluded to the similarity existing in the circumstances under which the free Churches of both countries were placed. He instanced their dependence upon voluntary contributions for the erection of Churches, the maintenance of ordinances, and the education and support of ministers. The position was new to the free Church of Scotland, but they had before them the example of the free Church in this country; and from an investigation into the plans by which they had carried on their operations and achieved their triumphs, he hoped to derive encouragement and assistance. From the cordiality and kindness with which he had been received, especially by the ministers of the Presbyterian Churches, he felt assured of a ready access to all the sources of information within their reach; and was confident of their cheerful co-operation.

He would, therefore, without farther introduction, state the grounds of his appeal, passing by, on account of the vast field he had to explore, many collateral topics. The free Church of Scotland, then, was called upon, under Divine Providence, to contend for those great principles for which our covenanting ancestors had suffered; as the result of this, she had been forced from her connexion with the state, and driven for conscience' sake to the abandonment of all those civil privileges flowing from that connexion, being now fairly entitled to the appellation of the *Free* Church of Scotland; in consequence of her present position she had the most advantageous and encouraging facilities for promoting the cause of evangelical truth over the length and breadth of Scotland; but she had to struggle with great difficulties in the commencement of her enterprise, in having to erect so many churches at once, and provide for the education and training of her ministers—difficulties that were incalculably aggravated by the hostility and persecutions of the aristocracy—the patrons and the land owners.

These were the leading truths which he was anxious to impress upon the community of this great country, and if he could bring them home to the understandings, hearts and consciences of his auditory, he should feel confident of receiving their sympathy, their prayers and their assistance.

He (Dr. Cunningham) did not think it necessary to occupy much time in explaining or illustrating the principles which the Free Church of Scotland held, and by the fearless declaration of which they had been forced into their present position. With those principles his audience were familiar. There could be no question as to the truth of those principles; the inquiry would be whether the Free Church of Scotland had carried them out to their full and legitimate extent.

This he could certainly say, that in contending for minor things, she had strenuously contended for the recognition of the Lord Jesus Christ as the sole head of the Church—for His exclusive right to reign in His own kingdom and rule His own house. And in contending for this truth she had also maintained these two important positions—That the Bible is the only statute book of Christ's Church, and the only standard by which all this could be regulated; and that ecclesiastical office-bearers, as well as the superintending authority, ought to be chosen and ordained to their respective offices by the people, and not by civil functionaries. The reverend gentleman then adverted to the causes of the present secession, which he attributed to the long and melancholy interval of fall and declension, of unsteadiness in doctrine and ungodliness of character, which, during the last century, had, to a great extent, overspread the established Church of Scotland; and which was there called "moderation." The evangelical party at length gained the ascendancy, and proceeded to the faithful application of Scriptural principles in their management of the affairs of the Church. This, the civil authorities, the patrons, the aristocracy, and ungodly and irreligious world would not endure, and in the discharge of their duty, the Evangelical party met with constant opposition and hostility, and were at length cast off.

After paying a well merited tribute to the character of Dr. Chalmers, the reverend gentleman passed on to the various points, the insisting upon which had forced the Free Church into its present position. The chief of these was the vesting, in any one individual, of the sole and irresponsible right to nominate and present ministers to all the parishes of Scotland. To this the Free Church party were strenuously opposed, and refused to ordain any minister so appointed, if his appointment was contrary to the wishes of the congregation. That decision, however, had been over-ruled by the civil courts, and by the Legislature of the country; and the result was, the disruption of the Church, with all these consequences to which he had already alluded. Dr. Cunningham then proceeded to

say that the seceding ministers had, in taking that step, given up many privileges, forsaken many temporal advantages, interrupted many friendships, and made many sacrifices. But they had thrown themselves upon the affections of the people, and had experienced their sympathy.

There still remained much disorder in the Scotch Churches, some of them having not as yet been sifted. But already about two-thirds of the elders and the people had left the established Church, and notwithstanding the difficulties into which they had plunged themselves, they purposed continuing their missionary and other institutions in full operation. For these enterprises, however, he sought no aid; all he sought was their assistance in the support of the 'ministry of the word' among them, and in building the new Churches that were required. They had no 'state provision,' and the object was so reasonable in itself, that he could boldly and confidently appeal for that assistance to the Free Churches of America. Dr. Cunningham then related some instances of the hardships which the seceding ministers and their families had undergone, in consequence of their secession, and for conscience sake, and concluded his address, of which the above is only the substance, by an appeal to the auditory for pecuniary assistance.

CHRISTIAN REGISTER.

BOSTON, JANUARY 13, 1844.

THE THURSDAY LECTURE,

AND THE BOSTON ASSOCIATION OF CONGREGATIONAL MINISTERS. THE FILGRIMS AND THEIR UNITARIAN DESCENDANTS.

The New England Puritan (of Dec. 22d., last year) contained a notice of the resumption of the Thursday Lecture on the completion of the alterations of the First Church Meeting House, together with a sketch of the Sermon on that occasion by Rev. R. C. Waterston. In the course of the notice we find the following paragraph, which is open to objection and requires remark.

'Several years since, in consequence of the wide difference of opinion between the Orthodox and the Unitarians, and the consequent difficulty of sustaining a united service, the Evangelical clergy withdrew their support from the Lecture; and it has since been conducted by the Boston Association, which is composed exclusively of Unitarian Ministers in the city and vicinity. Mr. Waterston claimed, with singular inconsistency, that the present supporters of the Lecture are the legitimate followers of the Pilgrims, and the true representatives of John Robinson and the Plymouth Church. He also said, that they can subscribe to John Robinson's Confession of Faith. But all that was in their usual style of garnishing the sepulchres of the righteous, while in works they deny them. We do not believe that a single Unitarian clergyman in Massachusetts or in the United States, believes the doctrine of total native depravity, or of the atonement, or of the necessity of regeneration by the supernatural influences of the Holy Spirit, or of the reality and eternity of future punishment, in the sense in which those truths were held by Robinson, and the early settlers of New England. On the contrary, it is a well-known fact, that they reject with abhorence those doctrines, as they were [illegible] reached by the Pilgrims, and by the [illegible] of the Thursday Lecture for the first [illegible]d a half.'

[illegible]st sentence of this paragraph conveys [illegible]cation that some years ago, on occasion [illegible]division in the Congregational body, a [illegible] of those who formerly officiated at this Lecture withdrew their support, and left it in the hands of an Association different from that which had previously sustained it. The cases are so frequent in which we have reason to charge our brethren of the 'Puritan' with misrepresentation, that we are always willing to suppose a mistake, when we can admit that milder possibility. We are ready to suppose an inadverteney on this occasion. The truth is there never was more than one Minister having a right to his turn at Thursday Lecture who declined giving it his support. 'The Evangelical clergy' in this case means a single Calvinist minister for only one such ever withdrew from the Boston Association, by whose members the Lecture has always been sustained. At the time of the rupture between the Scriptural and the Calvinistic portions of the Congregational body, three members of the Boston Association retained their Calvinistic creed, viz., Rev. Joshua Huntington of the Old South Church, Rev. Dr. Morse, of Charlestown, and Rev. Mr. Codman of Dorchester. The last named gentleman, and he alone did retire from the Association, and thus withdraw his support from the Lecture. He was the only member that ever left it for opinion's sake, the only one, who, having a right to take his turn at the Lecture, ever declined to use it. Rev. Dr. Morse continued to officiate regularly at the Lecture, through and after all the discord of division. He preached his thirty fourth sermon on that occasion July 8th, 1819. He was dismissed from his charge and left this [illegible] the country February 23d, 1820. [*Pastor. eccles. apud Brookl. enumeran.*] when [illegible]course, ceased to be a member of the As[illegible]on

[illegible] Huntington continued in the Association [illegible] day of his death, Sept. 11th., 1819. The members were regularly invited to his house in his turn. He preached at the Thursday Lecture for the last time, April 29th., 1819. So much for the first point presented by the 'Puritan.'

Again, Mr. Waterston did assert that the present supporters of the Lecture are the true successors of the Pilgrims, holding and honoring and carrying out the principles of the Pilgrims. And he spoke a noble truth. John Robinson's Address to the Pilgrims at their embarkation is the warrant to which a Unitarian would proudly appeal. We should be glad to see what sort of a vindication could be offered for the Pilgrims in their dissent, their maintenance of liberty of conscience and the supreme authority of Scripture free from man's traditions, which would not equally vindicate the Unitarian clergy and laity of the present day. It has been our aim reverently and intelligently to interpret the Scriptures and to apply their counsels to our hearts and lives, and with John Robinson we say that 'Luther and Calvin saw not the whole of God's truth.' As to whether 'a single Unitarian clergyman in Massachusetts believes the doctrine of total native depravity,' is a matter of no sort of consequence on this point. Our opinion is that nobody believes that doctrine. We maintain that no father of a family does or can believe that doctrine. A parent, if told that his children must be taken from his home and sent off to the society of the criminal and debased and suffer through their whole lives the direst pains and woes, would be so tormented that he could not rest. And yet the same parent may go and preach that all children, his own among the number, are heirs of wrath, destined to eternal torments, and then return to the house and pat them on their heads and smile at their joy, and love them as his own soul, and perhaps be in a rage if the schoolmaster accuses them of a petty fault. No man who believes that doctrine of total native depravity will ever be a father, and if any father *is entirely sure* that his children are totally depraved at birth we recommend to him either to strangle them when they draw their first breath, or to change his belief. For it is absolutely certain, that as an egg in which the process of corruption is complete can never give birth to a bird or insect, so a totally depraved child can never become an heir of bliss.

The Unitarians hold fast to the principles of the Pilgrims. The vindication of the latter vindicates the former. If the child who is educated by his father, is the heir and successor of his father, then are the Unitarians the heirs and the successors of the Pilgrims. Let it be remembered too—and this is an important fact totally overlooked by the 'Puritan,' that Orthodoxy had the education of every one of the members of the Boston Association who became Unitarians. They were brought up as Calvinists, instructed in Calviniam, drilled and disciplined by Calvinism, till by God's grace and the study of the Scriptures they discovered that in becoming fathers they were not preparing victims of God's wrath in tender infants, and learned that his revelation by Jesus Christ, did not contradict the earlier revelation on the fleshly tables of the heart.

ADVERTISING FROM THE PULPIT.

The following communication, for which we thank the author, refers to a disagreeable matter on which we have often been prompted to speak. This 'advertising from the pulpit,' is a discretionary act, concerning which, a minister has control only when in his own pulpit. When in a strange pulpit, we are told 'we must do in Rome as the Romans do.' In some, especially in country parishes, ministers who are officiating by exchange, receive all sorts of notices, and are informed by the Pastor's wife, by a deacon, or by the sexton, that it is the custom to read them. We have sometimes thought on such occasions, we could realize the feeling with which our Puritan ancestors were accustomed to read by compulsion, King Charles' 'Book of Sports.' In some places where the population is much scattered, and the people have but few occasions of assembling, it has been customary throughout New England, from time immemorial, to read notices of divers sorts from the pulpit. But then it is to be remembered that these notices were not of *all* sorts, as now. If any rule can be established on this point, we should be glad to have it proposed.

MESSRS. EDITORS.—I wish you would call the attention of our clergymen to the subject of 'advertising from the pulpit' and give them a piece of your mind on that practice. It seems to me highly improper, and indeed more than that, an outrage on all notions of seriousness.—I am a trader and given to puffing my wares six days in the week through all the channels open to me, not excepting (occasionally) the Christian Register. But after keeping an eye on them for six days, I think it hardly worth while to go to Church and hear my neighbor's goods advertised in the same breath in which we are all commended 'to the grace of God, the communion of the Holy Spirit, and the love of our Lord Jesus Christ.' This afternoon, after listening to an excellent sermon, which for the time made me even forget the thoughts of gain, and brought my mind into a state of seriousness, and my thoughts into a train that I might have pursued with great benefit, the whole good effect, present and prospective, was dissipated by the announcement that certain persons 'would give a concert on Friday evening, at which several new songs would be sung—tickets 12 1-2 cents, to be had at the door.' The concert was understood to be entirely 'secular' and had no relation whatever, so far as we were informed, to moral or religious subjects, and then in quick succession, the benediction followed. This is not the only instance. It is not long, since the advertisement of a strolling mesmerizer was read in the same place and the same way.

I know that this practice is disgusting to the clergymen as well as to all serious persons who attend service, and I only ask what means we shall take to get rid of it. I suppose it can only be done by calling public attention to it through the press, and for one, I shall feel greatly obliged to you if you will perform the office that our great Master did once so effectually, and scourge from the house of God those who would make merchandize of the altar.

Very respectfully and sincerely,
your friend, B.

Sunday, Dec. 30, '43.

THE PROBLEM FOR UNITARIANS.

Our readers will remember that about two months ago we published, from the New York Evangelist, an article with the above title, accompanied with some remarks in reply which we asked the Evangelist to copy, and assured them of our readiness to answer any other 'Problem' they might propose touching our faith. Since then we have looked in vain in the Evangelist for any notice of the Problem or the reply. Not a word has been said upon the subject. The evil and pernicious tendency of the principles advanced in the 'Problem,' its unsound and offensive character, has neither been defended, nor retracted. Nor have we seen a word upon the subject in the whole orthodox press until the last week. The last number of the New York Observer, under the heading, 'a new and singular heresy' contains some editorial remarks, a long and able article, setting forth the unsoundness of the principles assumed in the 'Problem,' and in the name 'of the Trinitarian world disavowing and abhorring' them. We are glad this disavowal has come at last, though we should be more gratified, if the Editors of the Evangelist would defend or retract the principles of their 'Problem.' How they can avoid doing one or the other, we do not see.

The writer of the communications in the Observer, speaks as follows in one paragraph.

'But as objectionable as these sentiments are, in relation to the atonement, they are no less so, when expressly applied, and that in the most unqualified terms, to the *example* of Christ. To say, that, in this respect, 'he has most miserably failed:' and that 'He *never* manifested any extraordinary exemplary deportment,' sounds in most ears little short of absolute blasphemy.—And they, to style that exclamation, made with his expiring breath, 'My God! my God! why hast thou forsaken me!' a 'PITIFUL *cry*' and pronounce it, '*entirely* UNMANLY,' really looks like adding insult to impiety; and robbing the blessed Saviour of the only boon that Christian piety could bestow—the sympathy of his friends.—Did not such views, entertained at the time, give birth to the impious taunt, 'He saved others; himself he cannot save.' 'If thou be the Son of God come down from the cross, and we will believe thee.' And, whatever may be the motives, do they savour less of impiety, in 1843?

The writer may perhaps plead, that he meant to restrict his assertion to the *bodily* sufferings of Christ; (though the unqualified '*never*' fully warrants the application to his whole life;) yet, this restriction does not obviate, nor even diminish the weight of the objection. If, in the most trying hour of his mediatorial work, and when it was most important for him to exhibit to the universe his entire fitness for an undertaking, from which Cherubim and Seraphim would have shrunk with horror; if *then*, Jesus Christ *did not* 'manifest any extraordinary exemplary deportment,' surely, it is just to infer, that his example, on any, and every other occasion, is of very questionable authority. If he acted an 'entirely unmanly' part, when it was necessary that he should manifest himself to be, in very deed, both 'God and man,' who can revere him, even, as a man of fortitude and magnanimity? And what more contemptuous insinuation could infernal ingenuity and malace suggest? His most malignant enemies, while he tabernacled on earth, often reviled him as a bold impostor, and a presumptuous invader of the rights of the God-head; but they never had the hardihood, nor found an occasion, to stigmatize him as a *coward*. The discovery of this trait in his character, was reserved for the increased light and the more subtle acumen of the 19th century; and it is now published to the world, under the imposing title of a mathematical demonstration.—Verily, 'The wisdom of this world is [still] foolishness in the sight of God.'

These remarks have been elicted, by a single paragraph of this falsely styled 'PROBLEM.' It contains many other sentiments, equally deserving of animadversion; but I have neither time nor space to notice them. As a whole, the article presents a most favorable occasion and a decided advantage to Unitarians, which the editor of the Register has not failed to improve. But when a professed Trinitarian places himself in a position to induce an opposer of the Saviour's divinity, to read him a homily, on the importance of treating the LORD JESUS CHRIST with more respect and reverence, than is due to any other mere man, he must occupy unenviable ground, and is entitled to and will experience but little sympathy, from any quarter.

We have alluded to the silence of the Editors of the Evangelist. Why did they propose the 'Problem for Unitarians?' Did they not expect it would be answered? or at least that an attempt would be made to answer it! And if such an attempt is made, are they not bound by every rule of Christian courtesy, and by that love of truth and desire for truth which is, or ought to be the distinguishing trait in the Christian character, to notice it and to give their readers an opportunity to weigh it? For ourselves, one great motive that guides, one great hope that cheers us in our often irksome and painful labors as editors of a religious paper, is that we may do something to remove error and prejudice, to impart to other denominations a better understanding of our opinions, and receive from them and diffuse among our own a better understanding of theirs, and thus promote more of mutual respect, confidence, and charity. This is the spirit and purpose with which we endeavor to conduct our paper, so far as other denominations are concerned. But we do not find ourselves met in this spirit by our contemporaries of the religious press. They propose 'Problems' and questions, and make unjust and unfounded assertions, and when explanations and answers are given in reply, they take no notice of them, they give their readers no opportunity to see them. We cannot but conclude, therefore, that their object is not *truth* but *party*. 'Problems' are proposed not for solution but to excite and perpetuate unjust and unchristian prejudices against us. They either do not want light, or they are afraid of it.

THE MONTHLY RELIGIOUS MAGAZINE.

The first number of this new periodical, published by L. C. Bowles and William Crosby, and edited by Rev. E. S. Gannett, D. D., and Rev. F. D. Huntington, made its appearance on the first of the month, in a neat form and type and with a good degree of variety and interest in its articles. The names of its editors are a sufficient guarantee of the spirit and ability with which the work will be conducted. We cannot doubt that it will be useful, and we wish it success. How far such a Journal is needed, we do not pretend to be any better, perhaps, not so good judges as the publishers and editors of the magazine. We cannot forbear the remark, however, (and we make it without any personal interest or feeling, for we are only temporary editors, and not publishers or proprietors of this paper,) that the motto of our denomination should be 'union is strength,' and our policy to concentrate our talent and literary labors. If our strength and interest, intellectual and moral, are to be divided between three or four periodicals, each having its friends zealous in its behalf, there is an end of all hearty co-operation and all progress as a denomination. If the same amount of talent, zeal and labor, that are now to be employed in sustaining and conducting a two-monthly Journal, a monthly Journal, and two, perhaps three weekly papers, could be concentrated upon one Journal and one newspaper, we cannot but believe that the interests of truth and of our denomination would be promoted. There are no differences of opinion or objects among our denomination to prevent this union of talents, labor, and zeal, which we hope may sometime be brought about. Meantime we bid this new instrument and messenger of truth 'God speed' on its errand.

For the Register.

MANCHESTER, N. H.

It seems but a few months since we crossed the ground on which this flourishing place is now built, and saw nothing but piles of timber on a dreary sandy plain, and a large number of laborers engaged in digging a canal. If our memory serves us, this was in 1838. And now how altered. On this same ground, we are told, are between 6 and 7000 inhabitants, and every thing they could wish for their comfort.

All the land was originally purchased by the Company, and regularly laid out, and this has been sold as fast as there has been a demand, in lots of sufficient size for one dwelling; so that the village is very compact and regular. Already they have eight religious societies of as many different sects. The youngest of these (not the the smallest) is the Unitarian, now under the pastoral care of Rev. O. H. Wellington. The Society has now been organized about two years. Not long after the Society was legally organized, the growth of the place was interrupted, and several leading members moved from the village, which was the cause of much discouragement, as the Society was barely able to sustain itself before.

But with a little aid from abroad, they have continued till the present time. Individuals have recently purchased of the Methodists, a Chapel containing sixty pews, and fitted it up for the Society, hoping that they might receive such aid as would enable them to keep it. But such aid has not yet been obtained. The writer of this was informed by a member of the Society that 'they had now arrived at a crisis when they must receive aid from abroad, or the project be abandoned.' Their present pastor has been compelled to ask a dismission because he finds his health suffering from the peculiar anxieties of the place, and because the Society in this embarrassment cannot promptly pay the small salary they agree too. And this is the more trying when he acknowledges that *they* do all in their power. But he is compelled to close a connection which was dear to him, to give way for one more able to bear with the pecuniary embarrassment which oppresses pastor and people.

Under these circumstances '*the Society must stop*,' unless they can get aid. If they could raise the sum of $800, it would enable them to pay all debts, to own a beautiful Chapel with sixty pews and handsomely fitted up, and a small organ, but which answers their purpose very well.

The village is now growing rapidly. Large factories are being erected by the Company, and a great number of dwelling-houses in all parts of the village, and preparations are made to enter in the spring more deeply than ever. Under these circumstances if the Society can now be aided, they will soon sustain themselves. We have no doubt that if the Unitarian public could appreciate the advantages of the place, and the prospects of the village, this Society in the most growing town in New England, and which in a few years will probably be the largest in New Hampshire, would at once be sustained. We hesitate not to say that there is no place where more could be affected by a little aid or the result be more certain.

For the Register.

ANOTHER ANCIENT BIBLE.

MESSRS. EDITORS:—Will you please add to your catalogue another ancient Bible, which appears to be very similar to the one mentioned by your correspondent at Providence.

The copy in my possession bears the imprint of Christopher Barker, with the date, 1590, not *fifteen ninety-nine* as that belonging to 'H.'

The Old Testament gives not the name of the translator, unless it may have been annexed to the address 'To the Christian Reader,' which in my copy is mutilated. The title page of the New Testament gives the name of Theod. Beza as translator. On the same title page there is the following. 'Also short expositions on the phrases and hard places, taken out of the large annotations of the foresayd Arthour and Ioach. Camerarius, by P. Loseler, Villerius. *Englished* by L. Tomson.' May not your proof reader have made an error in asing the word '*Embellished?*' [Yes. Eds.]

The Psalms of Sternhold and Hopkins annexed to the Bible, have the following imprint: 'London, printed by John Walfe for the assignes of Richard Day, 1590.'

There are also annexed sundry forms of Prayer for various occasions.

I shall be very much pleased to learn from your correspondent 'H,' whether the above corresponds entirely with his copy.

Respectfully yours, J. A. D.

Nashville, N. H. Jan. 6. 1844.

For the Register.

A LETTER ON CONGREGATIONAL MUSIC.

BOSTON, Dec. 1843.

My Dear Sir:—I take pleasure in communicating an answer, so far as I am able to do it, to the inquiries proposed in yours of the 25th. Of the method of singing among my people I may be permitted to express my individual satisfaction. It has been on trial in our congregation some eight months. Little or no opposition was made, when the proposal to introduce it was offered, although some persons distrusted its success. Of those who would have preferred that the experiment should be avoided, a considerable number are now strongly in favor of the new mode. Probably a few, certainly they are very few, retain a previously existing prejudice against it. If this be so, they have shown a very generous self-denial in withholding all expressions of displeasure at the decision of the majority.—I am not aware that any one has become disaffected since the change was introduced. To this unanimity, no doubt, the result is in some good degree attributable. In reply, therefore, to your question, whether I am myself favorably impressed with the result, I say distinctly that I am; and in reply to your other question, whether our people have entered heartily into the measure, I assure you with all confidence, they have, both by continual expressions of their pleasure in it, and by a resolute determination with active exertions to support and maintain it.

I am well convinced that such an improvement must be managed with considerable caution and care, especially in its first steps. Nothing would be easier than to defeat the whole design by haste or some slight neglect.

The main essential seems to be this: some six or eight individuals of tolerable compass and clearness of voice and an accurate ear, that are perfectly reliable, self-possessed, collected, and so much accustomed to singing, that they will persevere and not falter, let come what will.—These, it must be understood, are generally, always if possible, to be present, to commence promptly when the tune is announced, and to continue resolutely until it is sung through.—Having these, you are insured against a *break down*, the catastrophe most feared, I find, from the voluntary system. This requisite is certainly a simple one and can be found undoubtedly now-a-days in almost every congregation in New England.

Then there must, for sometime, be no ambition for a great *variety* of music, or for *difficult* music. Some ten or twelve of the old, familiar, sacred pieces, that most children can perform, must be considered enough for the beginning. This can be no severe sacrifice, as it ispretty well understood now, I believe, that these compositions, so ancient and so universally known, are the very best we ever hear. A nation's most popular melodies are apt to be those best adapted to their purpose; just as is the case with poetry. Besides, the frequent recurrence of the same tune is not nearly so wearisome as it is often supposed before hand it will prove to be. The truth is, even seven days is a period not remarkably short to put between the repetitions of good music. The words of course, are different, and indeed I doubt whether if the words themselves were repeated, the fact would be detected in one instance out of a dozen. In the chants of the Romish and English Churches, we know how often both the same words and the same music re-appear, and the effect is not commonly thought either by artists or by the people, to be impaired. A strain of harmony will hardly survive with much freshness or vividness, the crowded thoughts and cares of a week in the midst of the world. But the number of tunes will be gradually and naturally increasing continually. A single new one may be added to the list if there is any practice, every Sabbath, and so the stock will soon be ample. Not only the ordinary metres and the simpler pieces, but the more complicated and some few chants and anthems will easily be mastered, if it is thought desirable.

You ask particularly what is our mode of procedure. After the hymn is read, a gentleman announces from before the organ the name of the tune to which it is to be sung, and the page in the book of music on which it is written.—Then the tune is performed on the organ, and while the last staff is played, the assembly rise. At the recommencement of the organ, the voices join. The symphonies are performed between the verses as is usual. The person who selects and names the tunes can hardly be considered a chorister, although it is important that he should possess, if practicable, a distinct voice and some knowledge of musical rules. To prevent confusion, a list of the hymns should in all cases be obtained from the pulpit before the services; and if the preacher is not the minister of the parish, he should be made aware of any limitations he is to observe in the selection of metres.

Some of the advocates of congregational singing would undoubtedly object to the organ.—For myself, I think it is so admirably adapted to deepen the impressions belonging to worship, that I should regret to see it banished from our churches.

It has been a custom for such of our society as feel interested in this part of the religious exercises, and assist actively in supporting it, to meet together for practice and improvement on Saturday evening. At present we have a substitute for this meeting in a parish singing-school. This is designed for the discipline of the young. The expenses are slight, and as all members of the Society can attend if they choose, it is not necessary that it should be held every season. The suggestion thrown out by some one that it might be well to retain for a few weeks a part of the previously existing choir, does not strike me favorably. Too much dependence would be placed upon them. Many in the assembly would throw off all responsibility, feeling it to be safely lodged elsewhere.

After all arrangements are completed, and the people are prepared to go forward, it is to be desired that the choir should withdraw from the usual seats altogether, with the exception of the person before mentioned, and mingle themselves with the congregation in the pews.

I have said nothing of the reasons that favor such a change. There are many that have force with me. Others might not be persuaded by them nor by any that could be offered. Certainly I have not the least inclination to a bigoted attachment to the plan, or an unqualified advocacy of it. It appears to me the most natural, the most simple, the most agreeable, the most evangelical method of conducting this highly devotional and exceedingly beautiful portion of our public religious services. There can be little hesitation in admitting that it was the primitive method. One of its chief advantages is that it fosters a taste for sacred music, and leads to its general culture in domestic circles, and thus sheds a hallowed and hallowing influence through the home. It renders the worship social by giving to a large number a participation in it. It quickens and warms and animates the devotional sentiments. It creates and strengthens a fellow feeling among the members of a Christian Society, and so confirms a parish attachment. It removes an occasion of much expenditure, and leaves the pecuniary resources to be devoted to the worthier objects of charity and philanthropy. It is preferable to a select voluntary choir, because voluntary choirs are proverbially both changeable and quarrelsome. In a purely artistical point of view, the execution will be inferior in most instances to that of the best composed choir of professional musicians. But I neither respect the motives of those who go to church to hear fine music, nor do I believe there is a very alarming hazard incurred by passing from such performances of sacred music as are put off now by salaried singers in a large proportion of our churches, to the performances of the assembly at large, with a suitable and perfectly practicable training. I hope it will not be regarded as a very heretical or unreasonably condemnatory observation, if I say that most of our church music, judged by any high or true standard, is in its execution, extremely bad.

As to the argument sometimes brought to support this congregational singing, that it takes a sacred service out of the hands of persons of doubtful character, and from persons feeling no interest in the praise or the thanksgiving, I think it rather unsatisfactory. It would be a hard matter to get over singing done by saints exclusively, to say nothing of the difficulty of determining who the saints are. At the same time it is more likely that the worship will be sincere and free, if its active offices are discharged by those who go of choice to the sanctuary, than if they are given up to those who are paid for going.

You intimate that the success of this measure among us, may possibly have been more easily attained from the circumstance that our Society is not an 'old-fashioned' one. It is true, our Society is young compared with yours, having been organized but about fourteen years. Still it is composed of individuals of as different ages, and as strong predilections and aversions, I suppose, as societies generally. With reference to a movement of this kind, that circumstance alone, can be of little moment. Its advisability must be decided on chiefly from other considerations.

I have attempted to put you in possession, my dear Sir, according to your esteemed suggestion, of my opinion upon the subject of your communication. I feel of how little value it is; and yet it is as fair a one as I am capable of presenting.

Very sincerely and very respectfully,
Your friend, F. D. H.

To CHARLES K. DILLAWAY, Esq.

For the Register.

SKETCHES OF THE CHURCH HISTORY OF NEW ENGLAND. NO. XI.

ARMINIANISM.

This is a thing of *degrees*. It supposes the previous existence of Calvinism, and is an indirect growth from it. Arminianism consists in the reproduction of Calvinism. It may be more or less. In the first degree it repudiates unconditional predestination. In the second degree, it repudiates 'original sin;' total constitutional depravity. In the higher degrees, it rejects the doctrines of the tri-fold personality of God, vicarious atonement and the imputation of the moral qualities and deserts of one man to the account of other men. The spirit of Puritanism did not tend to Arminianism. Its tendency was to the opposite extreme, Antinomianism, which, at an early period, stalked forth with a bold front and a giant-tread. Arminianism has always been unpopular, and kept in the back ground. One hundred years seem to have passed, before it made a public debut from the press. The first publication, attacking the reigning orthodoxy—so far we all can say—appeared in 1720, with the following quaint and prolix inscription:—'Choice Dialogues between a godly minister an and honest countryman, concerning election and predestination, detecting the false principles of a certain man who calls himself a presbyterian of the Church of England. By a reverend and laborious pastor in Christ's flock; one who, for almost thirty years has been a faithful and painful laborer in the vineyard of Christ.' This pamphlet was anonymous and contained fifty pages. It was understood to have been written by Rev. John Checkley, a native of Boston, and afterwards rector of an Episcopal Church in Providence. Checkley, in more respects than one, was an uncommon man. He had the early part of a liberal education in the classical school of the celebrated Ezekiel Cheever, and completed it in the University of Oxford, England. It is said that he then travelled over a great part of Europe, and collected valuable curiosities, among which was a manuscript Hebrew Bible, elegantly written on vellum.—Where is that Bible now? Having completed his travels and returned home—about 1710—he officiated as a reader, without 'orders,' occasionally in the Episcopal Churches, was an intolerable bigot on the point of Episcopacy; also on that of the 'jure divino' right of Kings; and as stiff a nonjuror as Leslie, author of the 'Short Method,' and with whom Checkley had great sympathy, and published his famous tract as an introduction to a work of his own, employing the same kind of argument—the monumental—to prove Episcopacy, which Leslie had employed to prove Christianity. In this book he made a virulent attack upon the Congregationalism of New England. On this offence he was indicted and tried before the Supreme Court in Boston, Nov. 1724, and fined in the sum of fifty pounds, for 'uttering from the press a false and scandalous libel.'

As Checkley was one of the most enlightened men in the country, possessed of strong passions and violent prejudice, and wrote in a pointed and forcible style, we may conceive some idea of his thrust against the doctrine of ultra Calvinism; that it contained a great share of keen edged argument sharp satire, bold assertion, learned references, impudent and acrimonious sarcasm. It was answered by the Rev. Thomas Walter, junior pastor of the church in Roxbury; a young man and the Buckminster of that generation: the son and colleague of Rev. Nehemiah Walter, who had been ordained colleague with Elliot, the Indian Apostle. Of the father it is testified that he was an admirable preacher and a model for young candidates: and of the son that he possessed all the father's vivacity and richness of imagination together with greater vigor of intellect: that he made himself master of all Cotton Mather's learning by taking frequent opportunities of conversing with him: and that, had he not died young, he must have outshone the other great men of New England.—Young Walter and Checkley are reported to have been intimate associates, who mutually sought and enjoyed each other's company: that this was a matter of grief to his father and to his uncle, Cotton Mather, who, fearing that he would be corrupted, earnestly warned him to beware of that man; this concern, however, was superfluous. Young Walter esteemed Checkley for his companionable qualities—which are said to have been great and next to inimitable—and for the information derived from him. Nor was he alone in this thing. It is said that many other learned and curious men as eagerly sought and as highly enjoyed Checkley's conversation as they condemned and hated his opinions.—Walter employed 80 pages in answer to 50. It is hence apparent, that in order to bear down his opponent he had something to do. Thus commenced the Arminian controversy in New England.

About this time, Mr. Jeremiah Dummer, agent of Massachusetts in England, an accomplished scholar and gentleman, procured a donation of books for Yale College. They amounted to eight hundred, and contained the works of such men as Lightfoot, Hammond, Jeremy Taylor, Tillotson, Barrow, South, Pearson, Daubiny, Hooker and others whose theological complection was less dark and rigid than those of the Puritan school. The reading of these books seemed to usher in a flood of light and produced extensive results. They were read with avidity by the officers of the college, and by the young ministers in the vicinity. Mr. Cutler, president of the college and Messrs. Johnson, Hunt, Jared Elliot, Wetmore, Whittelsey, Brown and others, all of them young men of promise and distinction, by drinking deeply at these fountains, underwent a change as to their religious views. They became liberal, and most of them Episcopalians: the prevalent tone of Divinity in the Church of England being then Arminian.

It was in, or near, those days, that Cotton Mather sounded the following note of alarm: 'Be awakened, O ye Churches of the Lord! Be inquisitive, in this day of common degeneracy, whether there be no tendencies to another Gospel; whether the doctrines of grace, delivered in our confessions of faith are not in danger of not being duly adhered to.' It was the spirit of Arminianism, of which he saw the indications, which excited the good man's apprehensions. Not long after this time, Dr. Johnson, one of the converts made by the Dummer books, published a letter entitled, 'Aristodes to Authudes' in which he attacked the higher doctrines of Calvinism. Dr. Caner, Rector of King's Chapel, Boston, also published a sermon containing and defending anti-calvinistic views. To these an answer was written by President Dickinson, of N. J. College, entitled, 'A vindicaation of God's free and sovereign grace.' In 1755 appeared the 'Winter Evening Conversations.' It was anonymous, but understood to be the work of Rev. Samuel Webster, D. D. of Salisbury, Mass.: an elaborate and luminous production, distinguished for its fairness, pertinency and strength. Its aim was the refutation of the doctrine of 'Original sin.' The Scripture argument for this doctrine is here duly pondered and sifted. The texts adduced for its support are extricated from the erroneous interpretations, so generally put upon them; and explained as signifying, not what belongs to man's constitution, but to his conduct; not what man possesses by nature but what he has acquired by habit; not what *God* has made him, but what man has made himself.

The 'Winter Evening' was responded to by Rev. Peter Clark of Danvers, Mass., in a work entitled, 'A Summer Conversation.' He was a highly respected divine, and his book increased his reputation. The author of the 'Winter Evening' replied; and Mr. C. made a rejoinder. About this time 'a New Catechism' was issued from the press, but anonymous, which Father Phillips of Andover described as 'as being grossly deficient, not only in the great doctrine of 'original sin,' but in many other essential articles.' This agitation of the subject prepared the way for the extensive reading of Dr. Taylor's celebrated 'treatise against original sin.' Rev. Mr. Niles of Braintree, and Father Phillips wrote in support of the current orthodoxy. And President Edwards put forth his great work sustaining the doctrine that the trangression of Adam was the sinful act of all mankind.

In those days flourished the Rev. William Balch of East Bradford, and Rev. Dr. Tucker of Newbury, Old Town. They were men of great learning, rare talents and excellent character. Their religious views were liberal. This exposed them to much annoyance. And though they did not appear before the public except in self defence, yet the oft repeated attacks made upon them, brought them frequently upon the stage. They defended themselves and their sentiments with much ability and effect. Each of them was arraigned before a council and tried for heterodoxy. But they sustained the ordeal and came from the furnace 'without a hair of their heads singed.' The session of the council at Bradford was followed by a sharp controversy between the pastor, Mr. Balch, on the one side, and the Rev. ministers of Ipswich and Beverly, Wigglesworth and Chipman, on the other. And that of Newbury, by a similar one between Dr. Tucker, on the one part, and on the other, Rev. Aaron Hutchinson of Grafton and Rev. Jonathan Parsons of Newburyport. Thus was the mooted subject agitated. And if, as it is generally admitted, discussion is favorable to truth, no doubt such was the fact on these occasions.

It was about the year 1750 that Dr. Mayhew of Boston, the first Divine of his years in New England, published a small volume of Sermons on 'the difference between truth and falsehood and the ability of men to distinguish them:' asserting and maintaining with singular clearness and force the doctrine of man's natural endowments, to the full extent of his need; that he is capable of being, and of doing, all that is requisite to his welfare; and that this ability is, not merely nominal and constructive, but real and available. He afterward published Sermons on 'hearing the word of God with meekness;' and on 'the goodness of God.' These, though mainly practical, were strongly anti-Calvinistic. They led the way to a spirited controversy betweeen the author and the Rev. Mr. Cleveland of Essex.

Dr. Chauncey, in these times, gave to the public a volume, consisting of twelve Sermons, chiefly devoted to the doctrine of justification, illustrating the righteousness of faith to consist, not in a mere intellectual sentiment, as the Sandemanians hold; nor in a supernatural impression of assurance, as the Antinomians, nor in an arbitrary instrumentality, as the Calvinists, but in a holy act of the heart, embracing Christian truth, and working out its tendencies in all various fruits of repentance and true righteousness; that such a faith is the core of all true piety; the fitting and Scriptural ground of justification before God.

There cannot be a reasonable doubt that Arminianism, though the name was obnoxious, made constant progress in New England from the beginning to the close of the last century, and that a majority of the ministers and Churches, though few were content to bear the reputation of it, came substantially into Arminian ground. The late Dr. Porter, of the Andover Institution, in his letter to Dr. Beecher, declares Arminianism to be obsolete and dead. So far as the new *name* is concerned, the declaration may be true. But in regard to the spirit and body of it, Arminianism is now, and has constantly been alive and in all its strength.

S. F.

NEW PUBLICATIONS.

'The North American Review, No. 122, for January, 1844. Published by Otis, Broaders & Co., 120 Washington street, Boston.'

We take pleasure as well as discharge an obligation in referring each quarter to this Periodical. It is the oldest, the most respected and the most authoritative of our Reviews; it has outlived a multitude whose birth was subsequent to its own, and as well on account of the talent employed in its preparation and the weight of its opinions abroad, it commands the interest of our citizens generally. A large subscription list to such a work secures a double object, giving zeal and spirit to its Editor, and engaging the leading minds in the country as its contributors who will not assume such a task, nor perform it well unless they know that they will find many readers. The pages of this periodical from quarter to quarter give evidence that efforts are used by its faithful and successful Editor to engage competent men to write upon important and interesting themes. A few years ago the literary men, clergymen, lawyers, physicians and instructors throughout New England and at a greater distance were wont to look for each number of the North American Review with a good degree of expectation. The multitude of dividing interests and the abundance of literary food especially in the shape of magazines has dissipated much of the partiality once entertained for it. There cannot be a doubt but that there are men qualified to give to it a very high character and willing to labor to that end if sustained and encouraged. The articles in the present No. have variety and discuss their different themes with liveliness, spirit and power.

Art. I. Is a Review of Griswold's Poets and

Poetry of America, in which justice is done to our leading poets by a discriminating criticism of their different merits, and Mr. Griswold's labors are duly appreciated.

Art. II. Is a comprehensive analysis of the three courses of Palfrey's Lowell Lectures on the Evidences of Christianity. We think the two volumes which contain these Lectures are the most valuable productions of the d stinguished author. A reader of them will be surprised to find how much of beauty and interest and even of novelty Dr. Palfrey has given to these dissertations. It is remarkable that among all the books of the Evidences, these alone present a comprehensive view and a connected discussion of all the points that enter into them.

Art. III. Is upon the German Tariff-League, and the intereste of trade between the United States and the Hanse Towns.

Art. IV. Is a sketch of the History of German Poetry.

Art. V. Presents the facts concerning the Debts of the States, considers that all of us are in a measure accountable for the shame of some, and hints at the right of foreign States to prosecute the defaulters through our Supreme Court.

Art. VI. Reviews Prescott's History of the Conquest of Mexico.

Art. VII. Handles Judge Haliburton, (Sam Slick) as he deserved for his last vulgar publication and for his abuse of Mr. Everett.

Art. VIII. Is upon the Library of Brown University.

Art. IX. Embraces Critical Notices, and a Note from President Olin on the Review of his Travels.

*** We have received the concluding volumes, second and third, of Mr. Norton's splendid work on the external evidences of the Genuineness of the Gospels, but have not room in this number for the extended notice we wish to give of this most important and valuable addition to our Theological Literature.

WISCONSIN.

A General Convention of Congregational ministers and delegates from the churches was recently held in Wisconsin Territory, at which about twenty-five ministers were present.

One of the earliest missionaries to that region, present on the occasion, made the following statement:—

Ten years ago I sailed up Lake Michigan, with a body of troops, for Chicago, then only a military station, but now a city of *eight thousand inhabitants*. At that time there was but *one* white family at Milwaukie, that of an Indian trader, where there are now settled more than four thousand people.

In connection with this fact it is stated that there are now *fifty-five* Congregational and Presbyterian churches, and from 30 to 40 ministers in Wisconsin alone! And this has been accomplished, we are told, *mainly* through the operations of the Home Missionary Society, to which the writer thus alludes:—

Without whose aid, so far as we can judge, scarcely one of these churches would have existed, and be supplied with the stated means of grace, where there are now *ten*.

We present these facts to show our Unitarian brethren what is doing by others.

And what have *we* accomplished, in this wide and fruitful field of labor! *Something*, it is true, considering the comparative smallness of our numbers, and the shortness of the time since we have attempted any associated action for distant places; but certainly not as much as might justly have been expected, in view of the acknowledged amount of means in our denomination. We have indeed, a goodly proportion of active and benevolent spirits among us; but here it is unfortunately the case, with few exceptions, that those most rich in benevolent feelings and faithful endeavors, are not the richest in worldly goods. May we not hope that this is becoming less the case than formerly, and that the spirit of charity is becoming more diffused and active among those who are best able to act with efficiency? Let us devoutly and earnestly pray that it may be so, more and more; and that our rich men may open their eyes upon the great harvest that is now ripe for the reapers, and say that it shall be gathered in.

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer acknowledges the receipt of the following sums, viz:

From the Auxiliary Association in New Brunswick, N. J.	$ 10 00
From the Auxiliary Association in Scituate, (balance)	8 00
From the Auxiliary Association in Keene, N. H.	45 00
From the Auxiliary Association in Northfield	5 00
From the Auxiliary Association in Springfield	19 00
From the Auxiliary Association in Concord, N. H. for 1842	17 00
From the 'Ladies' Benevolent Society' in Petersham, for the promotion of 'Western Missions'	25 00
From the Auxiliary Association in East Cambridge	25 00
From the Auxiliary Association in Warwick	5 50
From Mr. C. Jones, of Enfield, a donation	3 00
From the Auxiliary Association in West Dedham	7 00
From the Auxiliary Association in Nantucket	20 00
From the Auxiliary Association in Framingham	22 00
From the Auxiliary Association in Dublin, N. H.	20 00

January 1, 1843.

Thursday Lecture. The Lecture on the 11th inst., was preached by Rev. Mr. Weiss of Watertown, from Luke xv. 18th. 'I will arise and go to my Father.'

THE LATE MR. BURNELL.

The National Intelligencer, in its report of the proceedings of Congress, gives the remarks of the Hon. J. Q. Adams, in his announcement of the death of the late Mr. Burnell, member of the House from Nantucket. We regard it as but a just tribute to the memory of a true patriot and a good man, as well as a proper mark of respect to the gifted and venerable author of the remarks, to give them a place in our columns.

'At the second session of the Twenty-seventh Congress it became my painful duty, amidst the arduous labors and important deliberations of the House, to announce the decease of one of my colleagues, a member of the House from the Commonwealth of Massachusetts.

The same melancholy service has now devolved upon me again, and, at the very threshold of a new Congress, when every heart should bound with hope that the legislation of the nation has fallen into hands busily intent, and abundantly qualified, to advance the prosperity and promote the general welfare of the great community, the heart is saddened with the reflection that one of our number, among the most ardent, zealous, upright, and intelligent co-operators with us for the accomplishment of that glorious purpose, the happiness of the People, has been taken from us in the midst of his useful and honorable career, cut down by the scythe of Death.

I am to communicate to this House the decease of Barker Burnell, late an active and efficient member of the Twenty-seventh Congress, and by the suffrages of an enlarged constituency, destined, had it so pleased the Omnipotent Disposer of events, to take an active, vigilant, and laborious part in the proceedings of the Congress now first assembled in these Halls. Such has not been the will of Heaven. This Hall shall hear his voice no more.

He was a native of Nantucket, a small island of the ocean, appendant to the State of Massachusetts, long renowned as the mother of a race of men, for unblemished integrity, for perilous enterprise, for energy of exertion, and hardihood of endurance, unsurpassed by any other portion of the dwellers upon this terraqueous globe. In saying this, I do but repeat, in humble strain and simple language, the magnificent tribute of justice to the forefathers of the present age, nearly seventy years since pronounced by the most eloquent lips that ever graced the British House of Commons. The panegyric of Edmund Burke upon the Nantucket whalemen of his age has resounded in every corner of the earth where the English language is spoken or understood. It has stood the test of time, and will be cherished in the memory of man so long as that language shall live to express the thoughts of the wise, the benevolent and the free.

Sir, the Islanders of Nantucket, our cotemporaries, have not degenerated from the virtues of their fathers, and of that race of men Mr. Burnell was the worthy Representative on this floor. Born and nurtured among them, as one of themselves, and chosen by their voluntary, unbought suffrages, he reflected upon the deliberative councils of the nation the express image of their character. He had represented them before in both branches of the Legislature of his native Commonwealth. Those of us now present who held seats in this Hall at the last Congress have seen and heard him here. Two years from last May he came, full of life and hope and vigorous energy, to serve his country as a trusty councillor, and faithfully did he fulfil that trust. So thought his constituents, who, with the increased numbers of congenial spirits on the adjoining continent, had, with a confidence in him riveted by experience, re-committed the charge of their interests to his hands.

To his hands, already enfeebled by that insidious disease which was hurrying him to the tomb! During a great part of the last session of Congress he was disabled for attendance in his seat, and at the close of that Congress he was left in the confinement of a sick chamber.

There, on the first of May last, I took leave of him, in the tender and affectionate nursing care of a partner worthy of himself, and to whom his life was more precious than her own. I left him with a yet lingering hope that we might under happier auspices meet here again. That hope was doomed to disappointment; his dissolution was near at hand; and on the 15th of last June he expired, far from his beloved native Island, but with all the appliances of domestic love and friendly kindness that could smooth the bed of death—

'By strangers honored, and by strangers mourned.'

Templeton. We understand that the First Congregational Church and Society at Templeton have unanimously invited Mr. Norwood Damon to become Colleague Pastor to the Rev. Charles Wellington.

OBITUARY.

Died at his residence in Cambridge, Jan. 3d, Levi Hedge, L. L. D., late Professor of Natural Religion, Moral Philosophy and Civil Polity in Harvard College. Dr. Hedge was the son of Rev. Lemuel Hedge, first pastor of the church in Warwick, in which town he was born April 19, 1776. He was graduated at Cambridge in 1792. He was appointed Tutor in 1795, and remained permanent Tutor in the University till 1810, when he was made College Professor of Logic and Metaphysics. In 1827 he was appointed Professor of Natural Religion, Moral Philosophy and Civil Polity, having for some years previous, and subsequent to the death of the lamented Professor Frisbie discharged some of the duties of this Professorship. In 1830 he was attacked with Paralysis; recovering from which only partially, he resigned his office in about a year, having been connected with the government and instruction of the College more than 35 years.

These are the simple incidents in a life passed within the quiet academic walks, but marked by exemplary fidelity in duty, by a deep and abiding sense of his responsibleness as an instructor and guide of youth, and by the exhibition of many of the higher graces and virtues of the Christian character. A generation almost has grown up since Prof. Hedge passed from the stage of active life—but those who enjoyed the benefits of the University which he was connected with it, will cherish a grateful respect for his memory. To these, widely scattered as they now are over the land, the announcement of his death will bring up a vivid recollection of the faithful instruction, of the impartial College officer, of the kind hearted and amiable man, whose friendly admonitions and paternal counsels, amid the waywardness of youth and the temptations of College life, often preserved them from folly, and left good and lasting impressions upon their characters. Dr. Hedge, through the simplicity and purity of his character and the benevolence of his heart, ever exerted a favorable moral influence over his pupils. His mind was thoroughly instructed and disciplined in the department of learning it was his duty to teach, and though others may have rendered more brilliant services to the University and the community, few have been more useful or more faithful, or left a more unsullied name.

From Hayti—More Insurrections. The efforts of the colored race in Hayti to reestablish their Government on a permanent basis continue to be attended with difficulties—originating, probably, in the repulsion that seems to exist between the pure blacks and those of less unequivocal complexion, in whose blood there is more or less admixture of the Caucasian race. Captain Barnard, of the brig Sydney, in twenty one days from Aux Cayes, reports that on the 5th of December there was a large gathering of the disaffected blacks about fifteen miles from the city. General Revere sent one of his aids to ascertain the purpose of their assembling, but they, instead of respecting his mission, committed such violence upon him that he died soon after. General Revere then marched against the insurgents, attacked and routed them, taking their leader prisoner. The latter was shot at once, and when Captain Barnard sailed all was quiet. [New York Com. Adv.

We understand that the State of Rhode Island has employed Henry Barnard, 2d, Esq. of this city, to visit every town in that State during the approaching winter, and deliver one or more addresses upon the subject of Common Schools. Mr. B. we learn is to commence his labors in a few days—the object being to awaken among the people of that State a new and active interest in the all important subject of education. [Hartford Journal.

MASSACHUSETTS LEGISLATURE.

On Friday the vacancies in the Senate were filled by the election of the following persons:

Essex co. Allen W. Dodge, John Safford, Francis S. Newhall, Alfred Kittredge, Thomas J. Clark.

Middlesex. Stevens Hayward, Asa F. Lawrence, Henry Wilson, Charles Choate, Isaac Livermore, Royal Southwick.

Worcester. Levi Lincoln, Solomon Strong, Linus Child, Alexander De Witt, Dan Hill.

Hampden. Jehiel Abbot.

Franklin. Polycarpus L. Cushman.

Norfolk. Joseph Richards, Luther Metcalf, Benjamin F. Copeland.

Plymouth. Morrill Allen, Jesse Murdock.

Rev. James F. Clarke was elected chaplain of the Senate and Rev. Mr. Phelps of this city chaplain of the House.

In the House. A report from the committee appointed to count the votes for Governor and Lieut. Governor, was read by the Clerk, as follows:

FOR GOVERNOR.

Whole number of votes	121,288
Necessary to a choice	60,645
George N. Briggs had	57,899
Marcus Morton	54,242
Samuel F. Sewall	8,901
Francis Jackson	66
John Pierpont	65
Frederic Robinson	16
W. L. Garrison	9
Ebenezer Sutton	8

and that the rest of the votes were thrown for a number of persons whom it is not worth the time and trouble to enumerate. No person having been elected, the committee report the four first named persons as the constitutional candidates for election by the Legislature.

The whole number of votes for Lieutenant Governor was	120,978
Necessary to a choice	60,490
John Reed had	57,685
H. H. Childs	54,031
William Jackson	8,988
Francis Jackson	57
Henry W. Bishop	50
Amos Farnsworth	30

and about fifty others from 1 to 10 each to make up the number. There being no choice by the people, the four highest on the list, are the constitutional candidates for election by the Legislature.

The report was accepted, and there being no choice by the people, on motion of Mr. Kellogg of Pittsfield, it was voted that 12 o'clock, on Monday be the hour assigned for the election of two candidates for Governor and Lieut Governor, to be sent up to the Senate.

Monday, Jan. 8.

At 12 o'clock, pursuant to assignment the House proceeded to ballot for two candidates for Governor, and two candidates for Lieut. Governor to be sent to the Senate. It was voted to ballot for each candidate separately.

The result was that the names of George N. Briggs and Marcus Morton were sent up to the Senate as the candidates for Governor; and the names of John Reed and Henry H. Childs as candidates for Lieutenant Governor.

In Senate. The rules being suspended, the Senate proceeded to the election of governor. The following is the result,*

Whole number of votes	36
Necessary for a choice	19
George N. Briggs had	30
Marcus Morton	6

and George N. Briggs was declared duly elected Governor of the Commonwealth for the ensuing year.

The Senate immediately proceeded to the balloting for a Lieut- Governor, the result of which was as follows:

Whole No. of votes	36
Necessary for a choice	19
John Reed has	30
Henry H. Childs	6

and John Reed was declared elected Lieut. Governor of the Commonwealth for the ensuing year.

The usual order was passed to notify Hon. Geo. N. Briggs and Hon. John Reed of their election; and that duty was committed to Lincoln, of Worcester, and Lawrence, of Hampshire.

Tuesday, Jan. 9.

At a quarter before 12 o'clock, the two Houses met in Convention. The Lieut. Governor and Council, and the Governor elect appeared, and the oath was administered to the Governor elect by the President of the Senate, and the usual proclamation made by the Secretary of State.

Twelve o'clock having arrived, committees were appointed to receive, sort and count the votes for Secretary of State, Treasurer, and Receiver General of the Commonwealth, and nine Councillors.

The whole number of votes for Secretary of State was	354
Necessary to a choice	178
John G. Palfrey had	213
John A. Bolles	140
Henry B. Stanton	1

The whole number of votes for Treasurer and Receiver General was	352
Necessary to a choice	177
Thomas Russell had	214
John Mills	138

The whole number of votes for Councillors was	352
Necessary to a choice	177

The following gentlemen were elected, viz: George Morey, Boston, Thaddeus Spaulding, S. Reading, Robert S. Daniels, Danvers, Alfred D. Foster, Worcester, William G. Bates, Westfield, Edward A. Newton, Pittsfield, Thomas French, Canton, James Arnold, New Bedford, Charles Marston, Barnstable.

GOVERNOR'S ADDRESS.

The Address was delivered by the Governor in person, to the two branches of the Legislature on Wednesday. The Daily Advertiser gives a brief abstract of it, from which we quote the following passages.

'The address opens with a congratulatory view of the advantages of our government, in developing as far as is reasonable the democratic principle, and then passes to a sketch of Massachusetts as regards population, property, and education. From the subject of education, it turns to a consideration of the humane public institutions of the State, and speaks in merited terms of the advantages derived from them, and from the works of internal improvement encouraged by the State.

By this subject of public works, the Governor is led into a consideration of the debts which many States have incurred in their prosecution, and the dishonor which has fallen on the country from the neglect of some States to meet these debts. But he says that when Massachusetts has lent her credit to public works, 'as between her and the holders of her scrip the debt is her own. Under no possible circumstance will she attempt to evade it or put it off. For the payment of every dollar, principal and interest, her word of honor is pledged. That word of honor will be kept. The holders of her promises to pay, whoever they may be, may count upon those promises as so much gold and silver.'

The following passages from the Address, in which the Governor speaks of the condition of our own State, in regard to population, property Education, will be read with interest.

If the progress of the people in the various branches of industry, and their success in the numerous enterprises calculated to improve their condition; if a laudable attention to intellectual and moral culture, and the advancement in literature, and in the arts and sciences; if the promotion of general education among all classes of people, at the public expense, and the unrestrained liberty of conscience and the free enjoyment of the Christian religion, professed indeed in many different forms, but all inculcating piety towards God and honesty and good will among men, are evidences of a happy form of government, and of judicious legislation, the people of Massachusetts may point to their past and present condition in support of their institutions.

She has by no means kept pace in the rapid increase in population with her younger sister States. But notwithstanding there has been a constant flow of her people to the other States, and her artists, her mechanics, her farmers, and her professional men, may be found in every part of the republic, her numbers have been steadily increasing ever since she became an independent State. With about one third as many inhabitants as all the rest of New England, the increase of her population from 1830 to 1840 was within a small fraction equal to the whole of theirs.—She has, at this time, more people to the square mile of her territory than any State in the Union, or upon this continent. Her territory occupies but a small space on the map of that country which now embraces twenty-six free States, with nearly twenty millions of inhabitants; but that territory, small as it is, furnished sixty-nine thousand of the two hundred and twenty thousand soldiers who won the victories of the Revolution.

Massachusetts has at this time a capital invested in manufactures, of $42,000,000. The annual value of her manufactures is more than $80,000,000. With a hard and unyielding soil, which gives to the husbandman nothing, but in return for the most severe labor, her agricultural productions amount to $15,000,000. As a commercial State, she is second in the Union only to her neighbor New York, with her three millions of people. The entire tonnage of the United States in 1841, was 2,230,744. Of this Massachusetts had 545,901. Her citizens have nearly $12,000,000 invested in the fisheries, which is more than twice as much as all the rest of the Union. Sixteen thousand of her robust and manly sons are engaged in that hazardous business, encountering the perils and hardships of the ocean, bringing up treasures from its deep to adorn and enrich the land. The United States had in the year before mentioned, 10,068 enrolled and registered seamen, 4,031 of this number were our people.

With her 737,000 population, she receives annually from the other States of the confederacy, their products to the amount of $40,000,000. Laying out of the estimate the value of domestic manufactures which are exported, and this sum equals one-half of the products of this country, sold to all the rest of the world. This single fact weighs down a volume of speculations and theories, against the practical wisdom of that truly American system recommended by Washington and sanctioned by nearly all his successors in office, which encourages and protects the labor of our own people, promotes a free interchange of commodities between the different States, and creates a market for their productions, which could not be found in any other country.

It appears by the statistical table of the United States, that she had 4 colleges, with 769 students; 251 academies and grammar schools, with 16,746 scholars, and 3,362 common and primary schools, with 160,258 scholars; 158,351 of whom are educated at the public expense. We pay yearly nearly one million of dollars for purposes of education. With all these facilities for education, too many children are growing up among us without receiving its blessings.

In a State where the right of suffrage is so nearly universal, as it is here, and where every man, is a man, no youth should be permitted to grow up in ignorance. It is much cheaper and a thousand times more delightful, to cultivate and enlighten the child, than to support and punish matured poverty and vice.

We give another extract from the Address in regard to the debts of the State.

Massachusetts by a direct interest in the works of improvement within her limits, and by lending her credit to others to complete those works, has incurred a debt a fraction over six millions of dollars.

She owns one million of stock, and for the balance is liable for the several corporations which own the works, and for security for that liability she holds the pledge of the works themselves. As between her and the holders of her scrip, the debt is her own. She will treat it as her own, and pay it as her own. Under no possible circumstances will she attempt to evade or put it off. For the payment of every dollar, principal and interest, her word of honor is pledged. That word of honor will be kept.—The holders of her promises to pay, whoever they may be, may count upon those promises as so much gold and silver.

I am sure that I am authorised by every member of this Legislature, and by every citizen whom he represents, from this high place, to make this declaration: of her ability to pay there is no more doubt than of her will to do so.

That tireless enterprise and sleepless industry which produce one hundred millions of value annually, without the natural resources of many of our sister states, will never leave her unable to pay her debts. If a requisition upon her people, in the form of a just and equal tax upon their property should be rendered necessary to fulfil her engagements, to defray the expenses of any beneficial or authorized public object, it would be cheerfully and promptly met.

The records of her past history must be blotted out, the monuments of her former deeds must fall down an i decay, before any of her authorities, or any of her citizens, shall refuse, promptly and honestly to pay the last dollar she owes.

We quote also the closing remarks of the address:

'We are instructed by our bill of rights, that 'a frequent recurrence to the fundamental principles of the constitution, and a constant adherence to those of piety, justice, moderation, temperance, industry, and frugality, are absolutely necessary to preserve the advantages of liberty and maintain a free government,' and that the people have a right to require of their lawgivers and magistrates an exact observance of them, in the formation and execution of the laws necessary for the good administration of the Commonwealth.

The constitution itself makes it 'the duty of the Legislature and magistrates,' among other things, 'to cherish the interests of literature and the sciences, and all seminaries of them, especially the University at Cambridge, public schools and grammar schools in the towns, to encourage private societies and public institutions, rewards and immunities for the promotion of agriculture, arts and sciences, commerce, trades, manufactures, and a natural history of the country, to countenance and inculcate the principles of benevolence, public and private charity, industry, and frugality, honesty and punctuality in their dealings, sincerity, good humor, and all social affections and generous sentiments among the people.'

Legislators of Massachusetts—these are the high and noble purposes for which this government was instituted. They bear the impress of the great men who formed, and the brave and patriotic people who adopted the constitution in which they are written. They are purposes worthy the attention of the representatives of an enlightened Commonwealth. To carry them forward you are clothed with the power of making laws. The successive Legislatures which have followed each other during two entire generations of men, have made those principles the landmarks to guide their official course; how far they transcend in reason and dignity the narrow and selfish purposes of party policy.

Few, if any communities, in the history of the human race, have, for the same period of time, enjoyed more uninterruptedly the highest degree of personal, civil and religious liberty allotted to man on earth, and more firmly advanced in those improvements which ornament and elevate society, than have the people of Massachusetts.—May we not cherish the hope, that under the blessings of Providence, those sacred institutions will continue to have a salutary and controlling influence over the minds and hearts of the present and future generations.

With profound gratitude to the Supreme Ruler of the world for the mercies of the past year, and for the liberal and wise institutions which he has caused to come down unimpaired to us from our fathers, and invoking that wisdom which he gave to their councils to guide our deliberations, let us enter upon the duty assigned us.

Fire in Newbury. The house of Joseph Falch, Newbury, took fire on Saturday afternoon, and before the engines from the town could arrive at the place, the building was nearly destroyed; the furniture was mostly saved.

Boston Schools. The Mayor, in his inaugural address, says:—

"The advantages of a free public education have now become fully established, and seem to have been appreciated from the earliest settlement of the country. As early as 1641, the inhabitants voted that certain provisions be made "for the maintenance of a free school for the town." This vote is worthy of notice as illustrative of the feelings and sentiments of the inhabitants at that early period of our history. It was ordered to be a "free school;" it was to be maintained at the public expense, and it was to be "for the town"—that is, for ALL the inhabitants—and it is hoped that these enlightened sentiments will prevail as long as this community shall exist.

There are, at this time, seventeen Grammar Schools, which together with the Latin and English High School, contain 7533 pupils.

There are 112 Primary Schools, containing 7225 pupils.

Making a total of 14,758

being an increase of 1253 children within the last year. The state of the Schools has been, the past season, excessively crowded, so much so that several of the Ward rooms have been necessarily diverted from their legitimate uses, to the great inconvenience of the citizens, and converted into School rooms. A state of things requiring especial attention.

At no time has the importance of our School system been more fully appreciated—if our city has been free, generally speaking, from scenes of riot and confusion, it is mainly attributable to our system of public education. It has been truly said, that if any thing will preserve tranquility and order in a community, perpetuate the blessings of society, and free government, and promote the happiness and prosperity of a people, it must be the general diffusion of knowledge and of moral edueation."

Licenses. Yesterday, agreeably to warrant, the legal voters of the town of Keene assembled to act on the subject of granting licenses to sell wine and spirituous liquors, in future. Hon. Samuel Hale was chosen Moderator. After a full hearing, which occupied the meeting for nearly two hours, the fol owing vote was passed ayes, 191—nays, 0. A few persons, perhaps half a dozen, left the meeting before the counting was concluded.

Voted, The Selectmen of this town be, and they hereby are instructed, not to grant any license for the sale of wine and spirituous liquors within said town,—it not being the intention of the town, by passing this vote, to censure the conduct of the present or any former board of Selectmen.

New Gazetteer of the United States.—Messrs. Sherman and Smith, of New York, have recently issued a new Gazetteer of the United States, compiled by Daniel Haskel, late President of the University of Vermont, and J. Calvin Smith, Geographer This is a work which has long been needed, as the other Gazetteers, now in use, even if they were free from other defects, have become exceedingly imperfect and almost 'obsolete,' in consequence of the rapid growth of all parts of the country, and particularly the regions of the Great West.—The present compilation so far as we have been able to examine it, appears to be admirably adapted to the existing wants of the community. A great deal of labor has been expended upon it and it must prove of great utility to all classes of citizens who have occasion to use such a work, and especially to business men. It forms a handsome volume of 752 pages, and is in fact an '*omnium gatherum*' of U. S. statistics of all kinds. It contains a particular description of the States, Territories, Counties, Districts, parishes, cities, towns, and villages—mountains, rivers, lakes, canals and rail-roads; with an abstract of the census and statistics for 1840, exhibiting a complete view of the agricultural, commercial, manufacturing and literary condition and resources of the country. The encomiums bestowed upon the accuracy and general merits of this work from the highest quarters are ample, and without a more particular examination of it, seem to warrant a recommendation of it to the patronage of the community.

Mr. O. D. Wood, the agent, is now in the city. A specimen of the work may be seen at his office, Hanover House.

☞ NOTICE.—The Union Pastoral Association will meet at the house of Rev C. A. Bartol, in Boston, on Tuesday, Jan. 16th, at 11 o'clock, A. M.
j13 SAMUEL OSGOOD, Sec'y.

☞ TEACHERS' SOCIAL UNION.—The next meeting of this Association will be holden at the Vestry of the Purchase street Church (Rev Mr Coolidge's) on Monday evening next at 7 o'clock.

Question—The peculiar duties and responsibilities of the Sunday School Teachers.
j13 DAVID PAIGE, Sec'y.

☞ JOHN POUND, Jr.—Copies of this Tract have been issued to the various Sabbath Schools from which flowers were received for the Floral Procession of the Warren street Chapel.

It is feared that some Schools may not have received their Tracts. By notifying Mr Barnard, No 5 Warren street, Boston, of the fact, such omission will be promptly and cheerfully supplied. j13

☞ LECTURES IN THE BULFINCH STREET CHURCH. A Course of Lectures on Doctrinal and Practical subjects will be delivered on Sunday Evenings, in the Bulfinch street Church.

The TENTH of which will be preached on the evening of next Sunday. The services will commence at 7 o'clock. tf j13

MARRIAGES.

In this city, on Thursday evening, by Rev. Dr Frothingham, Ezra Lincoln, Jr. Esq., to Miss Helen Elizabeth, daughter of Charles Sprague, Esq., all of Boston.

In this city, by Rev Mr Gray, Mr Henry Seaver to Miss Harriet E. Emery, daughter of the late John Emery, Esq.

Jan 4, Mr Charles J. Russell of Plymouth, N. H. to Miss Catharine W. Merrill of Boston.

Jan 7, Mr Stephen S. Andrews to Miss Hannah Pray, both of Boston.

In Newbury, 14th inst, by Rev. Mr. Withington, Mr. George W. Wheelwright, of Baltimore, to Miss Hannah G. daughter of the late John Tyler, Esq. of Claremont, N. H.

In Newton, Lower Falls, 4th inst, Mr Silas D. Bacon of Boston, to Miss Martha J. Colburn of Dedham.

In Taunton, 10th inst, Mr Henry A. Dean of Boston, to Miss Abby J. Godfrey of T.

In Leominster, Dec 28th, by Rev Mr Stebbins, Dr Charles W. Wilder to Miss Laura S. Kendall.

In Providence, RI., 5th inst, Capt James Sweetser of Portland, Me, to Miss Dorcas P. Chute of Boston, formerly of Portland.

In Keene, N. H., by Rev A. A. Livermore, Mr Francis G. Woodward to Miss Mary Phillips.

DEATHS.

In this city, 9th inst, Frances V, wife of Mr Henry B. Townsend, 39.

In Somerville, Jan. 4, Mrs Alice W. widow of the late Joseph Richards, Esq., and daughter of Joseph Lovering, Esq., of Boston.

In Dedham, Dec. 26, Dr John K. Briggs, 49.

In Charlestown, Jan 7, Andrew Tufts, son of Andrew B. and Sarah P. Kidder, 1 month.

8th inst, Miss Lydia Draper, 67.

In Quincy, 3d inst, Dea William Spear, 63.

In East Bridgewater, Isaac Alden, Esq. He was well known throughout the county as a faithful public officer, having been Chairman of the Board of County Commissioners for nine years past. Of the Plymouth County Agricultural Society, he was a most active and efficient member and officer, and perhaps the Society could not have sustained a greater loss. As a magistrate he honored his commission, and as a citizen of his native town, the people had much reliance upon his opinions and advice, both in their public and private concern. He was a Christian, and well exemplified the virtues of the religion which he professed. Liberal and charitable, the poor, the widow, and the fatherless, have lost in him a friend and a helper.

In East Bridgewater, Mrs Lydia Keith, widow of David Keith, and sister of the late Isaac Alden, Esq. 64.

In Barrington, N. H. Oct 17, Thomas W. Hale, Esq. 83, a gentleman of strong and well cultivated mind, and held in high estimation in the circle, (by no means limited,) in which he was known, for his independence, probity and enlarged Christian charity, as well as for all those quiet virtues which, with the discerning, do more than words towards proclaiming the true worth of a good man.

In St Louis, John Kehr, Esq. one of the earliest merchants in that city, highly esteemed for his manly virtues, and all those qualities which go to make up a good citizen.

In Halifax, 16th ult, Mrs Richmond, widow of the late Rev Abel Richmond, 57.

Bunyan. Mr. Cheever's Lectures on the Pilgrim's Progress, and on the Life and Times of Bunyan, now publishing in Nos. at 25 cts each.

Sears' Guide to Knowledge; a splendidly illustrated work, comprising the finest series of embellishments ever presented to the American public, in one handsome large octavo, of 500 pages elegantly bound. Price only $2,50.

This splendid volume will, in itself, comprise a complete library of useful and entertaining knowledge, condensed in form, familiar in style, and copious in information, embracing an extensive range of subjects, in Literature, Science, and Art.

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My object will be to produce a book that shall meet the wants and wishes of a very large and most respectable class of readers, whose opportunities of studying are as unfrequent as their aspirations after knowledge are ardent. Robert Sears, Editor.

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21 Tremont Row.

Harper's Illuminated Bibles. A new edition will shortly be published. Persons wishing this work should send in their names, that they may receive early impressions, these being far superior to any that may be published afterwards. Price 25 cents a number, to be published in about 50 numbers. W. CROSBY, 118 Washington st.
j13

Presents for Children. A great variety of Juvenile Books, among which are the following, just published, viz:

The Youth's Keepsake, Annuiette, Boys' and Girls' Annual, Child's Gem, Little Keepsake, Saint Nicholas Annual, Christmas Tales, Gems of Wisdom, Beauties of American History, Ramble's Country and City Scenes, Historical Tales of Illustrious Children, Nursery Rhymes of England, Parley's Tale of Adventure, A Book for Girls in Prose and Poetry, Willie Rogers, or Temper Improved, The Young Student, or Ralph and Victor, Saint Nicholas, Gift for Little Boys and Girls, The Boy's Story Book, Flowers of the Forest, Keepsake Stories, Boys' Story Book, Stories for Clara, Little Clara, Poor Annie, Lord's Prayer, Lucy and Arthur, Child's Own Story Book, Very Little Tales for Very Little Children.

DISSECTED PICTURES, &c.

A variety of New Games for Children, Dissected Pictures, Transparent Slates, &c. &c.

For sale at SIMPKINS'S Book and Stationery Rooms, 21 Tremont Row. j6

Christmas and New Year's Presents. CROSBY & CO., 118 Washington street, have for sale a large collection of Books, suitable for Holiday Presents; comprising the English and American Annuals, viz. The Drawing Room Scrap Book; Friendship's Offering; Forget-Me-Not; Gift; Opal; Rose of Sharon; Literary Souvenir; Book of Beauty; Keepsake, &c. Beautiful editions of the Poets; valuable Standard Works; New Testaments; splendid English Bibles, &c.

Their assortment of new and beautiful Books for Children, comprises all that have been published, and will be found to be as good a selection as any in the city.

N. B. A new Game by the author of Dr. Busby.

It will be found to be a most acceptable gift for children, combining instruction with amusement. The drawings are wholly original and are beautifully engraved and colored. j6

Etiquette for Ladies; Laws of Good Breeding; Laws of Etiquette; Young Husband's Book; Young Wife's Book.

The above are done up in neat bindings. Just received by W. CROSBY & CO., 118 Washington st. j6

Books for Children. A very large assortment, embracing about fifty recently published; for sale by W. CROSBY & CO., 118 Washington st. j6

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The Game of the Races, by the Author of the Improved Games of Dr Busby, designed for the instruction and amusement of young people.

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Monthly Religious Magazine—No I. Will be published on Monday, January 1st.

—CONTENTS—

The Editors to the Reader;
A Sermon for the New Year, by Rev George W. Hosmer;
Christian Liberty;
The Warfare of Virtue;
Exposition and Lesson of St John's Gospel;
Glory to God—Good Will to Man;
Intelligence;
Ordination at Savannah, Georgia;
Ordination at Walpole, N. H.;
Ordination at Windsor, Vt.;

☞ This Work is Edited by Rev E. S. Gannett, and Rev F. D. Huntington of Boston.

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Any person procuring six subscribers shall receive a seventh copy gratis; or, 12 copies to one address for $10.

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WM. CROSBY, }
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Brownson's Quarterly Review.—No 1, January, 1844.

—CONTENTS—

1. Introduction; The Boston Quarterly Review; Greeting to Old Friends; Design of the Work; Change of Views; Eclecticism; Saint-Simonism; German Philosophy; Philosophy of Life; Theology; The Church; Law of Continuity; Ultraists; Conservatism; Constitutionalism; Moral and Religious appeals.

2. Berkeley and Idealism; Encyclopedie Novelle, ou Dictionnaire Philosophique, Scientifique, Litteraire, et Industrielle, offrant le Tableau des Connaisances humaines au XIXe Siecle, par une Societie des Savans et Litterateure. Public sous la Direction de MM. P. Leroux et J. Reynaud.

3. The Church Question. Tracts for the Times.—By Members of the University of Oxford.

4. Demagoguism; Demagoguism; Party Machinery; Mr Van Buren and the Presidency; Civic Virtue.

5. Life and Speech of John C. Calhoun; 1. Life of John C Calhoun, presenting a Condensed History of Political Events from 1811 to 1843. 2. Speeches of John C. Calhoun, delivered in the Congress of the United States, from 1811 to the present time.

6. Literary Notices and Criticisms.

Published by BENJ'N H. GREENE, Boston, and C. S. FRANCIS & CO., New York. d20

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Rubbers—600 pairs of Ladies, Gents, Misses and Children's Rubbers just received and for sale at T. H. BELL'S, 155 Washington st., opposite the old South Church. s30

Knowledge and Love of God,—from the French of Fenelon.

Sacred Poems, by N. P. Willis. Just published and for sale at
SIMPKINS'S,
n25 No 21 Tremont Row.

Greenwood's Sermons

POETRY.

☞ The following sublime Ode to the Supreme Being, is translated from the Russian. It was written by one of the most distinguished poets, DERZHANIR.—This Ode is said to have been translated into the Chinese and Tartar languages, written on rich silk, and suspended in the Imperial Palace at Pekin. The Emperor of Japan had it translated, into the Japanese language, embroidered in gold, and hung in the Temple of Jeddo. It is gratifying to learn that these nations have done themselves the honor to bestow such praise on this noble composition.

GOD.

O Thou Eternal One! whose presence bright
All space doth occupy—all motion guide;
Unchanged through time's all devastating flight,
Thou only God! There is no God beside,
Being above all beings! Mighty One!
Whom none can comprehend, and none explore;
Who fill'st existence with Thyself alone;
Embracing all—supporting—ruling o'er—
Being whom we call God—and know no more!

In its sublime research, Philosophy
May measure out the ocean deep—may count
The sands, or the sun's rays—but God! for thee
There is no weight nor measure; none can mount
Up to thy mysteries. Reason's brightest spark,
Though kindled by thy light, in vain would try
To trace thy councils, infinite and dark;
And thought is lost ere thought can soar so high,
E'en like past moments in eternity.

Thou from primeval nothingness, didst call
First chaos, then existence. Lord, on thee
Eternity had its foundation; all
Sprung forth from thee; of light, joy, harmony,
Sole origin—all life, all beauty, thine,
Thy word created all and doth create;
Thy splendor fills all space with rays divine,
Thou art, and wert, and shalt be glorious! great!
Life-giving, life sustaining, Potentate!

Thy chains the unmeasured universe surround,
Upheld by thee, by thee inspired with breath!
Thou the beginning with the end hast bound,
And beautifully mingled life and death!
As sparks mount upward from the fiery blaze,
So suns are born, so worlds spring forth from thee!
And as the spangles in the sunny rays,
Shine round the silver snow, the pageantry
Of heaven's bright army glitters in thy praise;
A million torches lighted by thy hand
Wander unwearied through the bright abyss;
They own thy power, accomplish thy command,
All gay with life, all eloquent with bliss;
What shall we call them? Piles of crystal light!
A glorious company of golden streams!
Lamps of celestial ether burning bright!
Suns, lighting systems with their joyous beams!
But thou, to those, art as the noon to night.

Yes! as a drop of water in the sea,
All this magnificence in thee is lost:—
What are a thousand worlds to Thee?
And what am I, when Heaven's unnumbered host,
Thou multiplied by myriads, and arrayed
In all the glory of sublimest thought,
Is but an atom in the balance, weighed
Against thy greatness—is a cypher brought
Against infinity! What am I then? Nought.

Nought!—But the effluence of Thy light, divine,
Pervading worlds, hath reached my bosom too;
Yes, in my spirit doth thy spirit shine,
As shines the sun-beam in a drop of dew.
Nought! but I live and on hope's pinions fly,
Eager towards thy presence; for in Thee
I live, and breathe, and dwell; aspiring high,
Even to the throne of thy Divinity.
I am, O God, and surely Thou must be!

Thou art! directing, guiding all! Thou art!
Direct my understanding then to thee;
Control my spirit, guide my wandering heart;
Tho' but an atom in immensity,
Still I am something fashioned by thy hand!
I hold a middle rank, 'twixt heaven and earth,
On the last verge of mortal being stand,
Close to the realm where angels have their birth,
Just on the boundary of the spirit land!

The chain of being is complete in me;
In me is matter's last gradation lost,
And the next step is spirit—Deity!
I can command the lightning, and am dust!
A monarch, and a slave; a worm, a God!
Whence came I here, and how! so marvelously
Constructed and conceived, unknown! This clod
Lives surely through some higher energy;
For from itself alone it could not be.

Creator! Yes! Thy wisdom and thy word
Created me! Thou source of life and good!
Thou spirit of my spirit, and my lord!
Thy light, thy love, in their bright plenitude
Fill'd me with an immortal soul, to spring
Over the abyss of death, and bade it wear
The garments of eternal day, and wing
Its heavenly flight beyond this little sphere,
Even in its source, to Thee, its Author, Thee.

O thought ineffable! O vision blest!
(Tho' worthless our conceptions all of thee,)
Yet shall thy shadowed image fill our breast,
And waft its homage to the Deity.
God! thus alone my lowly thoughts can soar;
Thus seek thy presence. Being wise and good!
Midst thy vast works, obey, adore;
And when the tongue is eloquent no more,
The soul shall speak in tears of gratitude.

MISCELLANEOUS.

SOCIETY IN NEW YORK.

There is a good deal of wholesome truth and well merited raillery in the following passage from one of Willis' letters to the National Intelligencer, that will serve for the meridian of Boston, as well as New York.

It is not wonderful that there are no conveniences for conversation in society, for there really is no conversation to provide for. The want would create the supply. It is one of the most peculiar of our country's features that conversation is not cultivated as a pleasure. When American women leave off dancing they think they have done with society till they re-appear to bring out their daughters. All the agreeableness of their middle life—the most attractive and delightful portion of life too, perhaps—is expended on an appreciate husband who wants and uses it all! *Not at all* as a disparagement to this state of things, perhaps you will allow me to mention a case, that *may be* somewhat parallel, which has turned up in my zoological reading: 'These little insects (the coccus, of the family *gallinsecta*) are remarkable for many peculiarities in their habits and conformation. The *males* have long large wings! The *females* have *no wings*, but at a certain period of their life attach themselves to the plant or tree which they inhabit, and remain thereon immovable during the rest of their existence.' 'As soon as the eggs are produced, they pass immediately under the female parent, whose body becomes their stationary covering and guard. By degrees her body dries up and flatteus, and forms a sort of shell, and, when life is quite extinct, the young insects leave their hiding-place.' Whether society has not some claim on them—whether their minds would not be kept from narrowing by conversation with agreeable men—whether the one exclusive errand of the loveliest portion of humanity is to rear children, are questions which in this country must be handled very gingerly—at least in print. I may be permitted to go on and say 'how they do in Spain,' however.

A middle-aged man in London may or may not be a dancer. There is no comment either way—but he must be *something*—dancer or good conversationist, or he is dropped as 'lumbering up the party.' Few men can afford to be seen by the mistress of the house to be *unamused* and *unamusing*. A cultivated man, then, who don't dance, gets an hour or two of pleasant society in the early part of the evening at the opera. If there is a small party afterwards he prefers it to a ball; but if he goes to the ball, he finds that the pleasantest people there are the married women. They do not sit together without room for a gentleman between them, but every lady is bodily approachable, and with a little management he can get a comfortable seat beside any one whom he may know and prefer. If he find her interesting, and talk to her the whole evening, there is no scandal, unless there are other corroborating circumstances: indeed, the openness of the attention would rather discredit any unfavorable comment. If there is a new lion present, or any attraction peculiar to one person, a small circle is formed in a corner, or a group stand around and let the conversation be managed by the persons most interested, like listening to music. You could seldom go to a party in London without hearing something worth telling to a person not there, and *society* (*not the newspapers*) has the first use and enjoyment of all news and novelties of every description. Newspapers are stale to a man actively conversant in the best society of London. People collect news, and see sights, and invent theories, and study and think—to have material for being brilliant in society, and for no other motive. An *habitue* of the best houses grows well informed by *absorption* only—if he keep his ears open. *And this entire stage of society is wanting in New York.*

One of your intelligent correspondents remarked lately upon the absurdity of copying English hours for gaiety without copying the compensating English hours for repose. It is the aim of aristocracy to have such habits as to distinguish aristocrats from the working classes, and lords and ladies please themselves with going home to sleep when the clowns are getting up to toil. *Until* we can afford to lie abed like a lord, *till noon*, we are fools to lose the clown's slumber, and a fashionable lady would deserve well of her country who would tacitly acknowledge her husband to be a man of business, by giving her party at hours when he and his merchant friends could attend without loss of needful sleep. Who would not be glad to go to a ball at seven instead of eleven! This change, and the introduction of comforts and accommodations for conversable wall flowers, would, in my opinion, improve even the charming circles of grown up children who now constitute New York society.

MASSACHUSETTS.

The Boston Courier says:—"We *do* love to hear the praises of Massachusetts. The sound makes us proud of our citizenship, and wakes an aspiration of homage to that Providence which has cast our lot within her borders. It is true that her sister States of New England have many attributes and characteristics in common with her, and a man of ordinary desires for competency, health, happiness, liberty, need not complain of his fate, if he should enjoy the privilege of a residence in any one of them. But, free, enlightened, improving and prosperous as they are, it must be confessed that Massachusetts is the bright and brilliant star of the great northern constellation.

These, and a variety of similar thoughts were awakened on reading, in the Merchant's Magazine for November, an article on "Massachusetts and her Resources," written by Mr. Hudson, the member of Congress from the fifth district, of which the following are the introductory paragraphs:"—

Massachusetts and her Resources. Though Massachusetts, territorially considered, is among the small States in the Union, yet her commerce, manufactures, and fisheries, her literary and benevolent institutions, together with the enterprise and industry of her population, place her among the first in point of importance. It is true that nature has been less bountiful to her than to many of her sister States. She has no large navigable rivers, carrying commerce into the heart of her territory—no inexhaustible mountains of iron and coal—no rich, fertile plains, which bring forth spontaneously. Though nature, like an angry step-dame, instead of bread, has given her stones, yet the industry of her population has converted these stones into bread; and though the frosts of winter close her ports, and seem to threaten a general stagnation of business, yet the very ice which closes up her rivers becomes an article of commerce, and is shipped even to the Indian ocean.

In many respects, Massachusetts furnishes us with a striking example of what industry and perseverance can accomplish. The Hudson river seems designed by nature to pour the rich products of the west into the lap of the great "commercial emporium." The White and Green mountain ranges, which pass through the commonwealth in separate ridges, interspersed with deep valleys, seem to forbid the idea of any artificial communication between the capital of Massachusetts and the rich and growing west; and yet, by the enterprise of her citizens, and the liberal policy of her government, "these valleys have been exalted, and these mountains and hills have been made low," so that a direct communication has been opened between Boston and Albany, and the Western Railroad is now competing the Hudson for the trade of the Western lakes. But in nothing is the industry and perseverance of her population more strikingly illustrated, than in her fisheries. The eastern shore of the State is comparatively barren and unfruitful, and in many places incapable of supporting any considerable population; but the enterprise of the people supplies what the soil has denied them. They go down to the sea in ships, and draw treasures from the mighty deep. Wherever the finny tribe are found, there will be seen the hardy sons of the capes of Massachusetts; and the alewives in Taunton river, the cod on the Grand Banks, and the whales in the Pacific and Southern oceans, seem to know intuitively that it is in vain to contend with these adventurous fishermen—these knights of the net, the line, and the harpoon. In fact, we can say of them, almost literally, what the poet said figuratively of Britannia—

"Their march is o'er the mountain wave,
Their home is on the deep."

But it is not our purpose to eulogize Massachusetts, or to draw any invidious distinctions between her and her sister states. She stands a lively monument of the truth of the principle, that a sterile soil and ungenial climate tend to excite industry, and to give to the inhabitants an energy of character.

NAPOLEON'S SACRIFICE OF LIFE. 'Never,' says a Paris paper, 'was there a conqueror who fired more cannon, fought more battles, or overthrew more thrones than Napoleon. But we cannot appreciate the degree and quantity of his glory, without weighing the means he possessed, and the results which he accomplished. Enough for our present purpose will be gained, if we set before us the mere resources of flesh and blood which he called into play, from the rupture of the peace of Amiens in 1804 down to an army of 480,000; and his different levies from 1804 till 1814, amounted in all to 2,965,165. This account, derived from Napoleon's official journal, the Moniteur, under the several dates, is deficient in the excess which was raised beyond the levies; but even if we deduct the casualties, as well as the 300 000 men disbanded in 1815, we shall be under the mark in affirming that he slaughtered 2,590,000 human beings, and those all Frenchmen. But we have to add thousands and tens of thousands of Germans, Swiss, Poles, Italians, Neapolitans, and Illyrians, whom he forced under his eagles; and at a moderate computation, those cannot have fallen short of 500,000. It is obviously just to assume that the number who fell on the side of adversaries was equal to that against which they were brought.

Here, then, are our data for asserting, that the latter years of Napoleon's glory were purchased at no less expense than 6,000,000 human beings! And what was gained by all this sacrifice? This horrible inroad on the fairest portion of the population of Europe, resulted in abandonment of every conquered territoy, the bringing of foreign enemies twice within twenty-four months under the walls of Paris, and the erasure of his name from the records of dominion.'

PRINCE EUGENE. 'The thirst of renown sometimes insinuates itself into our councils, under the garb of *national honor*. It dwells in imaginary insults; it suggest harsh and abusive language; and people go on from one thing to another, till they put an end to the lives of half a million of men. A military man becomes so sick of bloody scenes in war, that in peace he is averse to re-commence them. I wish that the first minister who called to decide on peace and war, had only seen actual service. What pains would he not take to seek, in meditation and compromise, the means of avoiding the effusions of so much blood.'

LOUIS BUONAPARTE. 'I have been as enthusiastic and joyful as any one else after victory; yet I confess that even then the sight of a field of battle not only struck me with horror, but even turned me sick. And now that I am advanced in life, I cannot understand any more than I could at fifteen years of age, how beings who call themselves reasonable, and who have so much foresight, can employ this short existence, not in loving and aiding each other, and passing through it as quietly as possible, but in striving, on the contrary, to destroy each other, as though time did not itself do this with sufficient rapidity. What I thought at fifteen years of age, I still think, that war and the pain of death which society draws upon itself, are but organized barbarisms, an inheritance of the savage state.'

The Mercantile Journal of Boston says,—'We are pleased with the views expressed in the following passage of an article in the Kennebec Journal:'

'We are strong in the faith that the important era is approaching, and near at hand, in the progress of civilization, when wars between Christian nations will cease. To say nothing of the horrors of war to those actually engaged, and those who suffer by the depredations of armies, what an enormous expense will be saved to nations; what an amount of taxes will be dispensed with, now levied to support fleets and armies, build forts, ships of war, &c. &c. The expenses of our own government in this way are very small, compared with those of most European nations. Our army, for instance, amounted to 12,000 men—the last Congress reduced it to 8,000; that of the emperor of Russia is something like *eight hundred thousand*. But let us see what proportion our military expenses bear to our civil expenses. We will take the year 1838, which we have now before us. Our civil, miscellaneous, foreign intercourse, &c., cost $5,606,702; our military establishment, including pensions and Indian affairs, cost $19,906,311; naval establishment, $5,975,770. Here, then, it will be seen that of the $31,578,785 expended in 1838, (Post Office not included,) only $5,606,702 were for the civil list, and $25,882,081 for expenditures arising wholly from a state of warlike preparation, and that too when not at war with any foreign power, but only waging war with a few hundred Indians in Florida, which might have been avoided by simply letting them alone. We might want two or three thousand troops on our Indian frontier, and a few in our forts at the entrances of our harbors; and we should want a few sloops of war, as a sort of police upon the ocean, to prevent piracy and slave trading. And what more should we need? Our national expenditures might be reduced to eight or ten millions of dollars a year, instead of thirty millions and upwards as they have been. To be sure, it may not be safe to do this till all the principal powers of Europe do the same. But we hope they will do it ere-long. If the reigning princes are afraid to trust themselves in the hands of the people, and still tax their subjects to support large armies to protect royalty against the people, let the latter look to it, and throw off their oppressors. Despotism and war are always in alliance. Despotism cannot be sustained any where without military power. Despotism, war and slavery are only different forms of oppression and barbarism, which we should strive to expel from the earth as speedily as possible.'

COMMERCE AND NAVIGATION OF THE UNITED STATES.

From the annual statement prepared at the treasury department, in conformity with the act of Feb. 10, 1820, of the commerce, navigation, &c., of the United States, we learn that the exports of the country during the year 1842 amounted to $104,691,534; of which $92,969,996 were of domestic, and $11,721,538 of foreign articles. The imports during the same period amounted to $100,162,087. Excess of exports, $4,529,447. Excess of imports over exports of American produce, $7,192,091. Of domestic articles, $71,467,634 were exported in American vessels, and $21,502,262 in foreign vessels; of the foreign articles, $8,425,389 were exported in American vessels, and $3,266,149 in foreign vessels. Total exports in American vessels, $78,893,023; total in foreign vessels, $21,798,511. Of the foreign articles exported, $4,196,438 in value were entitled to drawback. The value of the imports in American vessels was $88,724,280; in foreign vessels, $11,437,807. The following table shows the amount of our imports from the different countries of the world, with the amount which they fall short of or exceed the value of the exports of American produce to the same countries. The reader can ascertain the value of our exports to each country by merely subtracting the excess of imports or adding the excess of exports:—

Nations.	Imports.	Excess of Imports.	Excess of Exports.
G.Brit. and Irel'd	$34,204,249		$4,050,262
Brit. colonies	4,408,794		6,120,236
France	16,974,038		41,240
French colonies	249,382		298,959
Spain	1,145,375	$590,255	
Spanish colonies	11,031,213	5,974,477	
Portugal	142,587	69,864	
Portugese colonies	205,097	9303	
Russia	1,350,106	1,034,080	
Prussia	18,192		130,949
Sweden	890,934	651,986	
Swedish W. Indies	23,242		106,485
Denmark			70,766
Danish W. Indies	584,321		207,507
Holland	1,067,438		2,168,900
Dutch colonies	1,147,082	708,799	
Belgium	649,588		814,450
Hanseatowns	2,274,019		1,540,975
Sicily	539,419	244,728	
Italy	987,528	471,951	
Sardinia			40,208
Austria	413,210		334,969
Ionian Islands	14,294	14,294	
Turkey	370,248	244,727	
Morocco, &c.,	4779	4779	
Hayti	1,266,997	422,545	
Texas	480,892	201,914	
Mexico	1,995,696	1,026,325	
Central America	24,994	78,345	
Brazil	5,948,814	3,723,243	
States of S. Am.	5,173,906	2,731,645	
China	4,934,645	4,197,136	
Asia generally	979,689	696,322	
Africa generally	539,458	66,617	
W. Inds. generally			205,913
Europe (countries not specified)			
South Seas	41,747		19,290
Uncertain places	10,144	10,144	
	$100,162,087	$87,192,091	

Our exports are classed under the following heads. Products of the sea, the forest, agriculture, and manufactures, and under each head are valued as follows:—

The Sea—Cod fishery, $567,782; mackere and river fisheries, 162,324; whale fisheryl (including 318,927 for sperm candles,) 2,092,094. Total, 2,813,010.

The Forest—Skins and furs, $598,487; ginseng, 63,702; product of wood, 4,856,073. Total, 5,518,262.

Agriculture—Product of animals, $4,568,772; vegetable food, 11,903,652; tobacco, 9,510,755; cotton, 47,593,464; all other agricultural products, 81,490. Total, 73,688,113.

Manufactures—Cotton, 2,970,690; gold and silver, and gold leaf, 1,170,754; household furniture, 200,997; leather, boots, and shoes, 168,925; soap and tallow candles, 485,128; snuff and tobacco, 525,490; lead, 523,428; wax, 103,626; iron, 1,109,522; spirits, beer, ale, porter, and cider, 353,127; refined sugar, 291,499; gunpowder, 161,292; medicinal drugs, 139,313; copper and brass, 97,021; all other articles, 2,549,799. Total, 10,940,611. [Boston Post.

IRISH WOMEN.

Amid the want so often attendant upon the young and thoughtless marriages of the Irish peasantry, it is wonderful to note how closely heart clings to heart. Poverty, the most severe and prolonged, rarely creates disunion, and still more rarely separation. The fidelity of the Irish wife is proverbial; she will endure labor, hunger and even ill usage, to an almost incredible extent, rather than break the marriage vow;—we have known cases in abundance. 'He beat me,' said a pretty weeping girl, not 19, who had married from the service of an old friend,—'He beat me, ma'am, long ago; but I never thought more of it since; and yet that didn't hurt me half so much as he's saying that may be little Ned wasn't his; that's breaking the heart in me entirely, though I know he didn't mane it, and that it was the temper that spoke in him—the weary on it for temper! I've known nothing but hardship since I married him; but I don't complain of that; we both expected nothing else; and I don't mind a hasty stroke, for it's hard on him to see us wanting a potato, and him wet and weary—an ould man before his time with the slavery—and, though I put little Neddy to bed early, to sleep off the hunger, yet often it's too teasing on the poor child, and wakes him in spite of me, and I know the hungry face of the darlint aggravates his father. I know all that; but he ought to know that I'd follow him faithful through the gates of death, if that would save him an hour's pain; he ought to know it—and he does know it—I'm sure he does; and he kissed me this morning on his fasting breath, leaving the handful of potatoes for me, and saying the masther, where he gives his strength for eight-pence a day, ordered him a breakfast, which I'm sure ain't the truth. The love's in his heart as strong as ever; but the misery, ma'am, often hardens the man, while it softens the woman; he didn't mane it, and he knows it's not true, but it's hard to listen to such a word as that.—He was my first love, and he'll be my last.—None of us can tell what's before us; but I'd go all my trouble over again if it would do him any service.' [Mr. and Mrs. S. C. Hall's Ireland.

MAMMOTH ICE HOUSE.

The Atlas states that Mr. N. J. Wyeth has erected at Fresh Pond a building for storing Ice, which is immense and truly formidable.

The main building is composed of a triple wall, 40 feet high, 178 feet wide, and 198 feet long—enclosing more than three-fourths of an acre of land, and capable of containing upwards of 30,000 tons of ice. The walls are of brick, and measure 4 feet from the outside of the outer wall to the inside of the inner wall. The intermediate wall, between the two, thus forming two air spaces. All three are connected by thin transverse brick wall from the outside wall to the middle, and from that to the inner one. To prevent heat passing through them, they are placed so that no one of them are continuous through. Those which form the connection of the middle and outer walls, are intermediate between those which connect the middle with the inner one; thus forming, as it were, overlapping flues, from the bottom to the top of the building. These flues, or air spaces, are again cut off by connections between the walls, laid horizontily. Here the same rule, of never connecting the outer wall with the inner one, is again observed. These last connections are of plank, resting on projections in the brick work. About 1,500,000 bricks, and 800,000 feet of boards and other lumber, have been used in its construction. There are five receiving doors, opening into as many vaults, into which the building is divided. All the blocks of ice are of equal dimensions—and each vault is of such capacity as to contain an exact number of them, without any loss of room in the stowage. The whole is covered with five roofs, which are supported by the outside wall and the partition walls which separate the vaults.

There is one discharging door, through which the ice contained in the vaults is to be placed on the Railroad cars. To facilitate this operation, there is a lowering machine capable of sustaining three tons weight at one load. This machine is first worked at the door of the outer vault, and when the contents of that are exhausted, it is passed across to the next one, where it performs the same office, and so on. The floor of the house is brought to a level lower than that of the Lake. The sides and bottoms are water tight. Immediately before the time of storing ice has arrived, enough water is admitted to cover the floor, which freezes, and forms a perfect level on which to commence packing the ice. The outside of the house is in a good style of architecture. Its immense walls are relieved by pilasters, entablatures, coving, and other projections, so as to avoid the blan appearance it would otherwise present.

To the main building is joined a tool-house, 178 feet long, and 16 feet wide, in which the whole apparatus of the ice trade may be seen at one view,—each tool in its place, and properly registered. A division of this building is appropriated to workmen who repair the various machines, and to the grinding of tools, which last is done by horse-power.

There is another building, 98 feet long, and 17 1-2 wide, through which the ice passes, on its way to the Railroad cars, when transported from the lake without being stored. Besides these, there is now building a car house, in which to store the Railroad cars, (which are built for the establishment,) when not in use.

If these buildings are remarkable for their size, and adaptation to the purposes for which they are intended, the mode and means of filling and discharging them are still more so. We have not space to describe these operations—but we may observe that 7 railroad cars can be laden with 28 tons of ice in four and one half minutes, and unladen in one minute and a half, which may serve to show their excellence.

The whole establishment has been designed by Mr. Wyeth—by whom the building and machinery have been constructed—and it is intended to be usad in the ice business to be conducted by himself, and Mr. James W. Fenno of this city.

A RARE CHARACTER.

A correspondent of the Lynn Washingtonian gives the following account of one of the Marblehead Representatives:

One person now living among them is worthy a passing notice—Samuel Chinn, one of their Representatives elected to the Leigislature of Massachusetts. He is 35 years of age—a strong healthy man—and to use his own language—he 'has neither ache nor pain.'

For the last ten years this man has lived on a simple vegetable diet, causing not the voice of mourning among the herds and flocks which grace peacefully upon the mountain side; and during the last four years he has lived on nothing—nothing but *dry unground wheat and fruit*. He makes his breakfast of fruit—the other two meals of wheat—patronizing neither burrstone mills, nor French cooks.

Last year he was elected a delegate to the Worcester Democratic State Convention, and with a true democratic spirit he filled his pocket with wheat, walked to Worcester in one day (a distance of 58 miles) attended the convention, and the next day returned home by the same democratic express, having patronized no hotels.

He is now ready to walk 75 miles in a day wherever interest or duty may require it.

FOR THE BENEFIT OF THE DEAF.—This is to certify that my wife, having been afflicted with the loss of hearing for a year and a half, has suddenly recovered the same by the use of SCARPA'S OIL FOR DEAFNESS. It was with much reluctance that she made trial of it, considering it, at first as quack Medicine; but being encouraged by the example of others whose names were produced in favor of its utility, her consent was obtained; and I am happy to say that her hearing is now more than ordinarily acute. A few drops of the Oil only, (on two applications,) completed the cure. I wish that those suffering under the same malady might 'go and do likewise.' THOMAS E. PRESSEY

Newburyport, April 6, 1843.

For the benefit of persons at a distance, I would add that Mr Pressey is a Merchant, of Pleasant st., and will be happy to give any additional particulars to those who may wish to inquire of him.

SCARPA'S OIL is constantly for sale at my Book store, No. 2, State street, Newburyport. CHARLES WHIPPLE.

Sold also by Henry Whipple, Salem. a19

MEDFORD BOARDING SCHOOL FOR BOYS. This institution is situated a few rods from the village of Medford, five miles from Boston, and three and a half from Harvard University. The buildings and grounds are spacious, and adapted in all respects to the purpose for which they are designed. No pains will be spared to render the pupils thorough proficients in all the studies which are necessary to fit them for active life or a collegiate course, and the utmost attention will be paid to their health, manners, and moral character. The Academical year is divided into Four Terms, the first of which begins on the 7th of June.—Further particulars made known on application to the Principal. JOHN Q. DAY.

July 15.

THE SUBSCRIBER proposes to take into his family a few lads to educate in a thorough manner, either for the University, the counting-room, an agricultural life, or as teachers. After fifteen years experience in the oral method of instruction, he feels some confidence in seeking the public patronage. His residence at Walpole, N. H., on the Connecticut river, is one of the most moral, healthy, quiet and beautiful villages in New England, and can be reached in 36 hours from the city of New York. Terms, including board, tuition, washing, &c., $200 a year. Very few books required. For further particulars, apply to Rev. S. K. LOTHROP, 42 Court street, Boston.

JOHN N. BELLOWS.

Walpole, N. H., Sept. 30, 1843.

SCHOOL FOR YOUNG LADIES. The subscriber's School for Young Ladies will be reopened in his commodious rooms, under Park Street Church, on Monday, the 18th instant. He will be assisted by Miss M. A. L. Smith, the accomplished assistant teacher in the School of the late S. P. Miles, Esq.

s9 4t JOS. HALE ABBOT.

MR. W. WELLS, with his daughters, has opened a Day school for Young Ladies in this city.—Their room is under Dr. Frothingham's Church in Chauncy Place. A Circular, Containing the Terms &c., may be had at the school-room, or at the store of JAMES MUNROE & CO., or of Messrs. LITTLE & BROWN, Washington st. oct 14

PRESENTS FOR THE HOLIDAYS.

BOOKS—among which are the following in rich bindings:—Lockhart's Life of Scott; Moore's Life of Byron, with his Letters and Journal; Coleridge's Poems; Miss Gould's Poems; Cowper's Poetical Works; Remains of H. K. White; Goldsmith's Poems and Essays; Poets of America, illustrated; Shakespear's Dramatic Works, with a Life of the Poet; Selections from the Writings of Fenelon, by Mrs Follen; Fenelon's Thoughts on Spiritual Subjects; Poetry for Home and School; Lady of the Lake, and Poems; Marmion and other Poems; Burns' Works.

—ALSO—

Miniature edition of Coleridge's Poems; Thompsons' Seasons; Heman's Poems; Barton's, Poems; Montgomery's Poems; Lady of the Lake; Wadsworth's Poems; Pollock's Course of Time; Scandon's, Southey's, Howitt's, and Sigourney's Poems; Lallah Rookh; Sacred Harp; Matins and Vespers; Spare Minutes; Knowledge and Love of God; Channing's Self Culture; Bible and Closet; Casket of Jewels; Goldsmith's Essays; Pocket Companion; Hours for Heaven; Private Hours; Flower Vase.

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A good variety of Bibles, in plain and elegant Bindings.

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Book and Stationery Rooms, No 21 Tremont Row d23

SCHOOL BOOK AND STATIONERY STORE. LORENZO BURGE, No 231 Washington st., (under the Marlboro' Hotel,) Boston, offers at wholesale and retail, a general assortment of BIBLES, MISCELLANEOUS, SCHOOL and JUVENILE BOOKS, STATIONERY and ACCOUNT BOOKS. Also, PORTFOLIOS, POCKET BOOKS, PEN-KNIVES, RAZORS, SCISSORS, PENCIL CASES French and American POMADE, HAIR OILS, PERFUMES, Shaving, Cream and Toilette SOAP, Hair, Cloth and Tooth BRUSHES, &c. &c.

☞ Magazines, Music, Old Books, &c. bound in any style at short notice. 6m n25

RECOLLECTIONS OF JOTHAM ANDERSON.—This interesting little work, by the late Rev Dr Ware, Jr., is for sale at the Christian Register Office, neatly bound in half morocco; price $3 per dozen, 31 cents retail.

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VALUABLE RELIGIOUS BOOKS. THE DIVINE LIFE, being suggestions to those who are commencing a Religious Life, by Rev Wm Law; Introductory Notice by Rev J. Freeman Clarke. Sacred Paths, or Life in prospect of Immortality. A Good Life, from the 'True Plan of a Living Temple,' Introduction by Rev Dr Brazer. Religious Consolation, Edited by Rev Dr Gannett. The Future Life, or the Recognition and Reunion of Friends. The Child in Heaven. Greenwood's Sermons of Consolation, &c. &c.

Published by JOSEPH DOWE, 22 Court st.

Also, subscriptions received, and all the Periodicals for the coming year, furnished as above. 6tis d16

NEW JUVENILE BOOKS. Willie Rogers, or Temper Improved; Christmas Tales; Tales of the Saxons, by Emily Taylor; Young Student, or Ralph and Victor; The Boy's Book, in Prose and Poetry, by Mrs L. H. Sigourney; also, The Girl's Book, in Prose and Poetry, by Mrs L. H. Sigourney; Parley's Tale of Adventure, or the Siberian Sable Hunter; Parley's Make the Best Of It, or Cheerful Cheery, and other Tales. Just published and for sale at SIMPKINS'S, 21 Tremont Row. d16

PARAPHRASE ON THE LORD'S PRAYER, written and printed by some of the elder pupils in the West of England Institution for the Deaf and Dumb. Published by W. CROSBY & CO., 118 Washington st. d2

PORTRAIT OF DR. CHANNING, 37½ cents. Just received a few copies of a Portrait of Dr. Channing, from a steel plate—price 37½ cts. For sale by W. CROSBY & CO., 118 Washington st. n11

TRUMBULL'S REMINISCENCES OF HIS OWN TIMES, from 1756 to 1841. For sale at SIMPKINS'S, n25 No 21 Tremont Row.

KNOWLEDGE AND LOVE OF GOD,—from the French of Fenelon. Sacred Poems, by N. P. Willis. Just published and for sale at SIMPKINS'S, n25 No 21 Tremont Row.

GREENWOOD'S SERMONS OF CONSOLATION. Sermons of Consolation, by F. W. P. Greenwood, D. D., a new edition. Just published and for sale by W. CROSBY & CO., n25 118 Washington st.

MIRIAM, a Dramatic Poem, by Mrs Hall, author of Joanna of Naples, 2d edition, revised. Published by W. CROSBY & CO, 118 Washington st. d2

NEW ARRANGEMENT AT THE ONE PRICE STORE, No 28 Washington street. In addition to the sale of CLOTHS, CASSIMERES, VESTINGS, and TAILORS' TRIMMINGS, may now be found a general assortment of STOCKS, SCARFS, GLOVES, HOSIERY, UNDER SHIRTS and DRAWERS, READY MADE LINEN, &c.—together with all articles usually found in a Gentleman's Furnishing Store.

At this establishment Clothing is made to order in the best and most fashionable manner—or if preferred, Garments are cut only.

Just received a lot of superior BLACK CLOTHS, CASSIMERES and DOE SKINS, some of which are German manufactura, the colors of which are warranted permanent.

WINDLASS BEDSTEADS, AND ORNAMENTAL FURNITURE. A general assortment of Swelled Beam Windlass Bedsteads, constantly on hand and made to order, at lower prices, according to quality, than can be purchased at any other place in the city. For sale at the manufactory of JOSEPH L. ROSS, corner of Hawkins and Ivers streets.

Also, Ornamental or Painted and Gilt Furniture, in sets for Chambers, executed in a superior style and finish, according to any pattern ordered. m27

LADIES' GAITER BOOTS. A large stock of Ladies' Gaiter Boots—just finished and for sale low at T. H. BELL'S, 155 Washington st. n25

REMOVAL. BARRETT'S DYE HOUSE.—The office of this establishment has been removed from 35 Cornhill to 140 Washington, opposite school street, Boston.

Grateful for the patronage heretofore received, the proprietors beg leave to say, that no exertion will be spared to merit its continuance.

N. B. Goods dyed as low as at any other place, and returned in as short time. m25

NECK STOCKS. The largest assortment of Neck Stocks in the city, may be found at KIMBALL'S CLOTH and FURNISHING STORE, No 28 Washington street. At this place a general assortment of all articles suitable for gentlemens' wear may be obtained. Constantly on hand, a general assortment of CLOTHS, CASSIMERES and VESTINGS, which will be cut or made to order in the best manner and at the very lowest prices.

Customers to this establishment are reminded that our business is conducted *strictly* on the ONE PRICE SYSTEM. d23

MEDICATED VAPOR BATH—ESTABLISHMENT, AND ASYLUM FOR THE SICK, No 12 Franklin street, Boston. Dr. M. M. MILES would respectfully inform his friend and the public generally, that he has removed from Graphic Court to the above named place, where he will be able to pay more attention to their comfort and convenience. He has taken a commodious house in one of the most pleasant, quiet and central streets in the city, which he has fitted up with every regard to the accommodation of the invalid. Patients are always under his immediate care, and can be boarded at a reasonable rate while they may wish to remain at his house. All who may patronize this establishment can depend upon thorough medical treatment; and every means will be used to render their situation pleasant, and to effect a cure in the shortest possible time.

He has likewise secured the services of Mr HENRY B. MAY, as an assistant.

Ladies who may wish to enjoy the luxuries of this celebrated Vapor Bath, or who may require medical aid will be waited upon by accommodating Female Attendants and the best of Nurses. Their department is entirely disconnected from that of the Gentlemen.

The variety of diseases and their prevalence in our climate, together with the advantage taken of this circumstance by avaricious and unskilful men in the fabrication of every sort of medicine, and the application of injurious agents for the restoration of the patient, renders it highly necessary that the public should thoroughly examine the means which they take to get relief; such an examination is freely challenged for the course here pursued.

He has found by long experience that the Whitlaw Medicated Vapor Bath is one of the most efficacious agents ever invented for removing every kind of disease that preys upon the human system; and in connection with other appropriate medicines, it will effect a permanent cure in all cases within the reach of human skill; and it has proved a remedy in hundreds of cases, when every thing else has failed—this is particularly the case with consumption, that malignant malady which sweeps away so large a number of both young and old. The lungs are reached by inhaling the vapor of the Bath, and this will often restore them to health. When the patient is beyond recovery, the pain and suffering so often attending the last stages of the disease are alleviated by inhalation.

The Medicated Vapor Baths are moreover esteemed a great luxury by many who have no particular disease, being far superior to any other kind of Bath. For the healthy, it is the surest, safest and easiest mode of getting a clean skin, especially in wintry weather.—The Baths are varied, to adapt them to various constitutions and diseases; and they may be advantageously taken by all, from the most athletic and robust, down to the most delicate and feeble, without apprehension of taking cold; the use of them proving a tonic, and consequently invigorates and fortifies the system. They are highly recommended by the first Physicians in this country and in Europe. Persons can take them under the advice of their own Physicians, and rely upon their directions being rigidly adhered to.

He is also agent for the sale of Hicks & Miner's Portable Vapor Bath, which can be medicated in a few minutes with Sulphur, Chlorine, Sulphuret of Iodine, Soda and Potash; Vegetables and essential oils. It contains all the elements of its operation within itself—It is well recommended by Physicians of the highest standing throughout the country—Patronized by the New York City Hospital, and gives entire satisfaction wherever it has been introduced. Circulars containing certificates and directions are furnished with each Bath.

These Baths can be administered to persons who may be confined at their houses in the city and vicinity.

Dr. M's system of practice differs in many of its features from any other. The valuable medicines which he makes use of are also for sale at his Dispensary.

The following is an extract from a communication published in the Boston Transcript, a short time since:

'We wish through